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AND

GURUKULA SAMACHAR.

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CONTENTS.

	Pages.
Ancient Indian Engineering Philosophy --By Rao Sahib K. V. Vaze I.C.E.	440
Spiritual Political Swaraj--By Baboo Bhagwan Dass M. A. ...	452
Oriental Research and Political Bias-- " By Historicus " ...	466
Divine Wisdom--By "Nigamanananda."	468
Rishi Dayanand--By Pr. T. L. Vaswani	474
Rupa: A Science of Coinage--By Pt. Pran Nath Vidyalankar Professor, of History and Economics, Hindu University, Benares ...	475
Contemporary Thought Reviewed ...	481
The Divinity of Christ in the Melting Pot	481
Sun the True Doctor ...	483
Prohibition in Chicago ...	484
Manorama--By " Kaushala." ...	487
The World of Books	490
Editorial Reflections	493
The Gurukula Samachar ...	502

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THE

VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्म दानं विशिष्यते । (मनु०)

" Of all gifts, that of Divine knowledge is the highest and noblest."—*Manu.*

VOL. XX
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WHOLE No. 172
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ANCIENT INDIAN ENGINEERING PHILOSOPHY.

(By Rao Sahib K. V. Vaze I. C. E.)

CHAPTER XI.

Ceilings & Roofs.

Ancient India was divided into eighteen parts, the inhabitants of which differed from each other but slightly in language, dress, manners, customs, staple food, flora, fauna, minerals &c. A statement showing these peculiarities is attached herewith. The eighteenfold division into school of all sciences, पुराण, स्मृति &c. is probably due to these peculiarities. Indian Engineering also has similarly eighteen schools. I have yet been able to get the texts of only the three principal ones of these viz कश्यप, भृगु and मय. During my travels all over India I have noticed that all Engineering works in the north of नर्मदा are constructed according to the कश्यप school, those between नर्मदा and तुंगभद्रा are carried out according to भृगु school and those in the south of तुंगभद्रा are built according to मय school. Travancore state has lately published an Engineering text named शिल्परत्न compiled in the sixteenth century A. D. in which the author corroborates my observations. In the sixteenth अध्याय of शिल्परत्न the author observes as under:—

हिमाद्रि कन्ययोरंतर्गतो देशस्तु भारतः ।
सोऽपिदेशश्चित्रधाभिन्नस्तत्तद्देश भवैर्गुणैः ॥
हिमवद्विंध्ययोर्मध्यं सात्विकं भूतलं स्मृतं ।
विंध्य शैलादि कृष्णांतं राजसं परिकीर्तितं ॥

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पुनः कृष्णादि कन्यातं तामसं भूतलं भवेत् ।
नागरं सात्विकेदेशे राजसं द्राविडं भवेत् ॥
वेसरं तामसे देशे क्रमेण परिकीर्तिताः ।

मतांतरं

नागरं द्राविडं चैव वेसरं चेति तत्त्रिधा ।
सात्विकं नागरं तत्स्याद्राजसं द्राविडं स्मृतम् ।
वेसरं तामसं चेति त्रयं ब्रह्मादिदैवतम् ॥
त्रियुगं तत्त्रिवर्णं च त्रिचक्रं चक्रमात्स्मृतम् ।
नागरस्य स्मृतो देशो हिमवद्विंध्य मध्यगः ॥
द्राविडस्यो चितोदेशो द्राविडः स्यान्न चान्यथा ।
आगस्त्य विंध्य मध्यस्थो देशोवेसर संमतः ॥

अन्यच्च

सर्वाणि सर्व देशेषु भवंतीत्यपि केचन ।

What is known as **भारत देश** extends from the top of the Himalayas to **कन्या** Cape Kamorin. This country is divided into three parts by its geological formation and physical features. The portion between **हिमालय** and **विंध्य** is called **गौड** meaning full of **गुड** sugarcane plantations or **नागर** meaning full of **नगर** towns or **सात्विक** meaning full of fossils or organic remains because it is flat, alluvial and consists of sedimentary rocks; that between **विंध्य** and **कृष्णा** is called **द्राविड** meaning full of flowing rocks or **राजस** meaning consisting of dusty or ashy deposits because it is volcanic and consists of igneous rocks or dusty or ashy deposits; and that to the south of **कृष्णा** to **कन्या** limit is called **तामस** meaning composed of shadow or **वेसर** meaning full of frequent changes or movements because it consists of the oldest rocks that cast a shadow first on, *i.e.*, covered the luminous earth and that are contorted or metamorphosed owing to frequent movements in the crust. Some authors contend that this country was formed at three periods **युग** in three ways **चक्र** and of three sorts of materials **वर्ण**।

कलिः शयानो भवति संजिहानस्तु द्वापरः उत्तिष्ठंस्त्रेताभवति कृतः संपद्यते चरन्

The three periods during which this country was formed are called **कृत**, **त्रेता**, and **द्वापर**. In **कृत** period there were frequent **चरन्** changes or movements; in **त्रेता** there were (volcanic) **उत्तिष्ठन्** eruptions; in **द्वापर** there is slow and steady depositing **संजिहान**; and in **कलि** the crust is as if fast asleep **शयान**: everywhere. The **कृत** crust is formed by slow cooling and contortions, the **त्रेता** crust is formed by sudden and powerful bursting and flow, and the **द्वापर** crust is formed by steady depositing and slow upheavals and during **कलि** everything is calm and steady. The materials of the three periods are also as under:—in **कृत** crust the material is like cream, in **त्रेता** crust it is like molten mass and in **द्वापर** crust the materials are like sheets. The authors therefore contend that only the hilly tracts south of **विंध्य** should be classed as **द्राविड** and all the plains in that part as **वेसर** **कश्यप संहिता** is to be followed in **नागर**, **भृगुसंहिता** in **द्राविड** and **मयसंहिता** in **वेसर** country. Some authors say that any system may with suitable modifications be followed anywhere at the pleasure of the persons concerned. As an example of the

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last contention I might mention that in Nasik we see samples of the three systems *viz.* (1) the temple built by नारोशंकर राजे बहादुर is according to the कश्यप संहिता (2) the temple of सुंदर नारायण built by चंद्रचूड is according to the भृगुसंहिता and (3) the temple of काकाराम built by ओटेकर is according to मय संहिता.

'There are three systems of building the flat ceilings of मंडप suitable to these formations *viz.* (1) सूकर घ्राण system for stratified rocks, (2) मेषयुद्ध system for volcanic rocks and संकीर्णकील for contorted metamorphic formations. These systems are described as under :—

त्र्यंशैकं मध्यमशिखं मेषयुद्धं प्रकीर्तितम् ।
ऊर्ध्वाधस्त द्यथायोग्यं यथाबल शिखान्वितम् ॥
सूकरघ्राणमित्युक्तं सूकरघ्राणसंनिभम् ।
यथायुक्ति यथायोग्यं नानाबलसमन्वितम् ॥
नानाकीलैस्तु संकीर्णं संकीर्णकील मुच्यते ॥
मयमत० ॥

(1) In मेषयुद्ध system the ceiling is composed of stones tongued and grooved in the ordinary way. The tongue should be situated in the middle of the thickness of the stones, be square and one third in thickness. This system is followed in many temples in Bombay Presidency.

(2) In सूकर घ्राण system the stones overlap each other in long tapering pieces of the form of a सूकर घ्राण hog's head. The thickness and length of the overlap is made to suit the strength and the dimensions of the slabs. This system is followed in many temples of northern India such as that at अजमीर

(3) In संकीर्णकील system various kinds of कील or reinforcements are used to suit the strength of the stone and the forces to be counteracted. This system is suitable for laterite stones or bricks. As regards reinforcements the following rule is laid down :—

कीलशूलादि निर्माणे कृष्णलोहः प्रशस्यते ।
सुवर्णं रजतं ताम्रं पूजितं कोटि कर्मसु ॥
वल्लीमुकुलस्तूप्यादिच्छादने कांस्यपित्तलम् ॥
शिल्परत्न० ॥

(1) For compression कृष्णलोह is specified. Indian authors divide iron into four classes *viz*, कृष्णलोह cast iron, नीललोह manganese, श्वेतलोह nickel, and रक्तलोह cobalt. Of these कृष्णलोह or cast iron is recommended for compressive strains and reinforcements.

(2) For tensile strains सुवर्ण gold, रजत silver and ताम्र copper are recommended. Generally copper reinforcements are used in ceilings and roofs, for ties also these metals are specified.

(3) For screws, nuts, bolts and washers brass or gun or bell metal is to be used.

These ceilings should have copper dowels along the two diagonals on the top. These dowels to be one quarter of an inch thick and to be imbedded in lime plaster of बंधोदक water proof lime if the roof is found to leak at any time. The specification of बंधोदक lime is as under :—

पंचांशं मोषयूषं स्यान्नवाष्टांशं गुडं दधि ॥
आज्यं ध्वंशतु सप्तांशं क्षीरं चर्म षडंशकम् ॥
त्रैफलं दशभागंस्या न्नालिकेरं युगांशकम् ॥
क्षौद्र मेकांशकं त्र्यंशं कदली फलमिष्यते ॥
लब्धे चूर्णे शतांशेतु शर्करा द्विगुणा भवेत् ॥ मयमत

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One hundred parts of fine sieved and slaked lime should be ground with two hundred parts of fine granular sand and should be thoroughly mixed with five parts of decoctions of माष (उडदि) nine parts of गुड jagari, eight parts of दधि curds, two parts of आज्य ghee, seven parts of क्षीर milk, six parts of चर्म glue, ten parts of त्रैफल the three myrobolans viz. हिरडा, बहेडा, and आँवला, four parts of नारिकेल co-coanut, one part of क्षौद्र bees' wax and three parts of कदलीफल plantain.

There are six forms of roofs as under :—

तत्काकस्य च पक्षवच्च कुमुदाभंशौपर्कालापकम् ।
प्रालंबं च करालकं च विबुधैः प्रोक्तं चतत्पड्विधं ॥
शिल्पदीपक ।

(1) काकपक्ष is the ordinary gabled roof having two equally sloped sides, starting from the eaves and meeting at the ridge like the two wings of a काक crow.

(2) कुमुदाभ is a terraced roof having a little rise in the center and appearing like the कुमुद flower or a flat ellipse. This may be called a hipped roof also.

(3) शौपर्क is the single-spanned roof having one long and one very short slope of the shape of a शूर्प. The small slope or projection protects the top of the wall at the higher end on which the roof rests.

(4) आलपक is the pitched roof having four sides meeting in one point like a cone.

(5) प्रालंब is the wavy or corrugated roof like the garland hung on many nails.

(6) करालक is the domed roof made up of so many swords कराल closely packed together, the handles being at the bottom, sharp edges inside and points meeting at the top. The handles form the cornice &c. at the bottom of the dome.

These roofs are divided into eighteen varieties according to the ratio of the span and rise which lies between 12 to 1 to 15 to 13. The varieties are as under. (1) पांचाल (2) वैदेह (3) मागध (4) कौरव (5) कौसल (6) शौरसेन (7) शाक (8) गांधार and (9) आवान्तिक in northern India and (10) व्यामिश्र (11) कलिंग (12) कौशिक (13) वराट (14) द्राविड (15) बर्बर (16) कोल्लक (17) शौंडिक and (18) तैतिल in south India. Pitched roofs are four-sided, six-sided, circular, eight-sided, twelve-sided or sixteen-sided, and domed roofs are like a पद्म, कुड्मल, आमलक, दीर्घवृत्त or नगोल ।

पांचालं चापि वैदेहं शाकं माग ध कौरवं ॥
कौसलं शौरसेनं चगांधारावान्तिकं तथा ॥
व्यामिश्रं च कालिंगं च तथा कौशिक मेव च ॥
वराटं द्राविडं चैव बर्बरं कोल्लकं तथा ॥
पुन स्तेतिल शौंडिक ज्ञातव्यानि लुपोदयाः ॥ मयमत,
चतुरस्रं षडस्रं च वृत्त मष्टास्र मेव च ॥
द्वादशास्रं द्विरष्टास्रं; पद्म कुड्मल सन्निभम् ॥
तथा मलकपक्काभं दीर्घवृत्तं च गोलकम् ॥ मयमत,
अष्टाद्य ष्टाष्ट धाराणि हर्म्यादीनां शिरांसिहि ॥
षडाद्या षष्टिकर्णं च संमतं शिखराकृतिः ॥ मयमत,

The शिखर of a temple may have six to sixty sides and will be described when we treat of temples further on.

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Of these roofs the domed and corrugated structures are to be constructed on suitable centerings like the terraced floors described in the last chapter and need not be detailed here. The one-sided roofs are to be built similarly to the gabled ones with the exception that instead of two they have only one side. What is therefore to be described in this chapter is the construction of Gabled and Hipped roofs. The general construction of these roofs is as under :—

स्तंभस्योपरि कर्तव्यं पोतिकोत्तरवाजनं ।
तुला जयंत्यनुमार्गं फलकां भूमिकल्पनं ॥
कपोतं तत्पदं चैव वितस्ती जलिकानि च ।
छपाप्रच्छादनं चैव मुखपट्टिक मन्वितं ॥

मयमत अध्याय ॥

On posts corbels with beams should be put, or these may be replaced by trusses and ventilators on which planked ceilings should be laid. From the beam or truss level the walls should be built with undressed stones in a triangular form in which there should be recesses for birds. On the top of the ceiling there should be tiled covering with an eave board at the face and wall ends.

अथवा मंदबुद्धिनां क्रियालालव सिद्धये ।
निम्नेऽव्रणविहीनायां फलकायां यथालिखेत् ॥
इष्टमानेन तारार्धंवेश्मनः संलिखेद्बुधः ।
विस्तारार्धं तु वंशोच्चं शालायाः प्रायशः स्मृतम् ॥
वंशोच्च मुत्तरांतं च स्वेनैव गुणयेद्बुधः ।
यदायतानि स्थानानि लुपानां वंश लंबतः ॥

॥ व स्तुविद्या ॥

For facility of work with ignorant artisans the truss should be lined out on board that is not uneven. On this board width of the building should be marked first; on this should be drawn a line at right angles to mark the height of the roof. From these lines the truss is then marked out. The principal parts of a truss are कोटि tie beam, गोपा king post, कर struts, भुजा principals. Generally the height of the roof or length of the king-post is half to one-third the span. The length of the king post and that of the tie beam up to it, should be squared and added together; the square root of this sum is the length of the principal rafters. The length of ordinary rafters is similarly found out by squaring the lengths to the eaves and ridge respectively instead of that of the half tie beam or span and king-post.

Various parts of the truss are named after similar parts of the weighing scales. When weighing heavy things a man sits on the rests the elbows of his hands on his knees and holds the string of the scales in the fists of both his hands; this appearance is just like the section of a roof; the feet being the posts, the hands from the elbows to the fists being principal rafters, the beam of the scales the tie beam, the indicator the king post, and the fists the ridge. Posts are therefore called पाद principal rafters भुजा, tie beam दंड or कोटि, king post वंश and ridge कर and the whole truss is called a तुला. The king post and struts together are some times called गोपा as they resemble a milkman carrying the pot of milk on his head held by the two hands.

वाजनोर्ध्वे तुलोर्ध्वे वा गोपानं योजये द्बुधः ।
तुलातरसमं गोपानांतरं प्रविधीयते ॥

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दंडार्धविपुलं स्वार्धं तीव्रं गोपान मूर्ध्वतः ।
छित्वार्पिता वशिष्टा तुदंडकोपरिपट्टिका ॥
फलकैश्च तदूर्ध्वे तुदंडोत्सेधातुला स्थिरा ।
पादानामंतरं छाद्यं फलकैः सारदारुजैः ॥
अष्टांश बहलं छन्नं फलका छाद्यमूर्ध्वतः ।
गोपानस्योपरिष्टात्तु छादयेल्लोहलोष्टकैः ॥ मयमत ॥

A king post may be fixed in the truss or even on the top of beams. The distance between two king posts should be the same as that between two trusses when they are fixed on beams which may be closer for facility in ceiling construction. On the top of the king post the ridge should be fixed ; the dimensions of the ridge to be the same as (purlins) beams but the width should be half that of beams. On the ridge and beams rafters, and battons should be fixed. The fixing of the purlins on the truss makes the truss steady. The space between the posts should be covered by strong planks. The thickness of these planks should be one eighth of their width which should be one eighth of their length. These planks will form the ceiling. The top of the king post should be covered with well-burnt hard (ridge) tiles.

वाजनोर्ध्वे वलीकोर्ध्वे तुलां सम्यग्निवेशयेत् ।
तुलाद्वारा नुयाताहि जयंती तिर्यगागता ॥
तुलाविस्तारतारोच्चा जयंतीस्यात्तलोपरि ।
अनुमार्गं तदूर्ध्वेतु द्वारस्यानुगतं शुभं ॥
तदूर्ध्वे फलकापाद पादषंड्भाग तीव्रकाः ।
इष्टिकाचूर्ण संघात प्रस्तरं स्तंभविस्तृतं ॥
दारुजं लोहजं वापि स्थूपिका कील मिष्यते ।

When using trusses they should be fixed on the corbels वाजन on posts or wall वलीक plates—or walls. A truss तुला is generally fixed at right angles to the length of the building; when fixed in any other position it is called a जयंती ventilator as it serves to give more space or air. Sometimes a जयंती is fixed on the top of the truss and then it is called ridge ventilator; its dimensions should be in proportion to those of the truss. These ventilators give ventilation like those of the doors even when they are closed. On the truss as well as on the ventilators battons one quarter in width and one sixth of a quarter in thickness should be fixed and these should be covered over with tiles and lime from post to post or eaves to eaves like a sheet. In fixing the trusses, purlins, rafters, battons &c. nails should be used made of wood or metal; but everything should be firmly fixed.

क्षुद्राणां तु तुलादीनि यथा स्थैर्यं तथा चरेत् ।
तुलाद्रव्योपरिष्टात्तु फलकाच्छादनं भवेत् ॥
इष्टिकाभिः पिधातव्यं शेषं पूर्ववदाचरेत् ।
इष्टका सुधया वापि प्रच्छादन मलंक्रियात् ॥
यावद्बलं विपुल सुंदरतां समेति ।
तावद्विधेयममुना विधिना क्रमेण ॥ मयमत ॥

In low class houses or huts trusses of suitable strengths may be used with suitable rafters, battons etc. These roofs may be made more beautiful by white-washing the tiles in places. In short the roof should be made very strong and beautiful with all possible means as noted above. For low class houses or huts the following trees may be used for posts, beams etc.

ताल Palm, नारिकेल Cocoa palm, क्रमुक Beetle nut palm, वेणु Bamboo or केतकी Aloe vera.

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दग्धैश्च मृण्मयैश्चापि लोह लेष्टैर्यथोचितं ।
गोपानस्योपरिष्टात्तु छादनीयं विचक्षणैः ॥
सुस्निग्धाः समदग्धाश्च सुस्वनास्ताः सुशोभनाः ।
स्त्रीलिंगाश्चापि पुंलिंगाभिन्नछिद्रादिवर्जिताः ॥
विस्तारार्धमतीवैस्तु प्रथमेष्टिकया समाः ।
शिलामये शिला योज्याः सर्वदोष विवर्जिताः ॥
॥ मयमत ॥

The roof covering should consist of tiles (like the ridges) made of earth, well burnt and strong, compact, evenly burnt, well sounding, beautiful or well formed and free from cracks or holes. These tiles may be even or tapering at one end, but all should be of the same size throughout. If good sheet stone (slate) be available it may if free from all defects be used in stone structures.

एवंस्याद्दृढ कल्प्यं तद्शिलयेष्टकमातृकैः ।
यथा प्रयोगस्थैर्यंतु तथा योज्यं विचक्षणैः ॥
जन्माद्याशिखरांत तुयैर्द्रव्यैर्द्धि निर्मितं ।
तैरेवादौ तथांते च न्यस्तव्या श्रेष्टकाः शुभाः ॥
मिश्रद्रव्यैश्च संकीर्णैर्यैर्द्रव्यैरुपरिस्थितं ॥
तैरेव मूर्ध्नि विन्यस्यं सूत्रमिदमीरितं ॥ मयमत ॥

In this way the roof should be made close and compact with pieces of stones or bricks In the best way possible. The roof covering should be suitable to the materials used in the lower structure from the bottom to the top. If the lower structure be of particular materials the roof should also be of the same materials, if of mixture the roof should be of mixtures and if of reinforced work the roof should also be reinforced. In short the whole structure should have a congruity and symmetry.

मृदिष्टकासुधा शैलाफलकादिक भित्तिकं ॥
हेमरत्नादि सहितं गृहंकार्यं यथाबलं ॥
तृणाद्यै मृण्मयं छाद्यं लोष्टैश्छाद्य मृण्मयं ॥
धातुभिर्धातुयुक्तं च शिखरैरत्नमंडितं ॥ भृगुसंहिता ॥

A structure composed of mud only should be covered with grass and leaves, a structure composed of bricks and lime or stone and lime should be covered with tiles, a structure composed of wood work only should be covered over with wooden planks; a structure composed of metal work alone should be covered with metal sheets and a structure consisting of costly or precious stones should be covered by शिखर one or more pyres. This is what is known as congruity and is the secret of the whole construction.

छाद्यं पट्टसमानकं सुखकरं नानायनिम्नोन्नतं ॥
शिल्पदीपक ॥

The roof should be in one plain like stretched cloth and an uneven roof is (bad) sure to facilitate destruction.

प्रासादे भ्रमयंत्रे च प्रतिमा पीठमंडपे ।
अग्निकर्मेषु सर्वेषु होमशाला मठेषुच ॥
दुर्गेषु देवपीठेषु तडागेषु सरःसुच ।
देवालयस्यशिखरेध्वजः स्थाप्यः प्रयत्नतः ॥
॥ शिल्पदीपक ॥

तदूर्ध्वं स्थूपिका कीलं स्थापयेद चलं समं ।
तस्मात्प्रकृतिभूम्यंतं उदग्दिशि महाध्वजम् ॥
ग्रथितं क्षौमवस्त्रैस्तु कार्पासैर्वामन्येहरैः ॥ मयमत ॥

A (कलस) ध्वज should at any cost be fixed on high-class buildings, on wind mills, on picture galleries, on all chimneys of fire places, on places of fire worship, on hostels, on castles, on courts, on dams, on tanks, and on pyres of temples. This ध्वज should begin with the bottom of foundations in original earth and should be fixed firmly and evenly and should be well covered with cotton or silk thread or cloth. This should be a little higher

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than the highest point of the roof on the north of the building.

करद्वयादुद्वहस्तः श्रृंगव्यासाधिक्रमात् ।
देवालयादिशिखरे कार्योदंडः शुभावहः ॥
षडशदर्धविंसृतिः सूर्यांशेन तदर्धतः ।
पिंडन्यूनस्तु पार्श्वेऽर्धचंद्रघंटाग्रैर्युतं ॥
दुर्गेषु राजपीठेषु नगरेषु सरःसुच ।
देवालयशिखरे ध्वजाः स्थाप्याः शुभावहाः ॥
॥ शिल्पदीपक ॥

Besides the ध्वज noted above flag staves should be fixed on forts, palaces towns, tanks and temples. The length of the flag staff should be two to eleven hands according to the diameter of the turrets on which it is fixed and ध्वजा a flag should be fixed to it. The flag should vary in width from one sixth to one twelfth of its length and taper to a point, the broader side should be near the flag staff. On the flag staff which should be round there should be decorations such as the ceeresnt—n. and should have small bells hung from it. These flags or banners should have the usual peculiar fixed symbolic marks indicative of the person or the state. On temples these flags should have the images of मारुति, गरुड, नंदी, &c. peculiar to the particular deity placed in the temple. Each deity has its peculiar ध्वजा marks.

शततालसमायामं ध्वजदंडं करोतुवा ।
अशीतितालमानं वा प्रासादोच्छ्रयमेव वा ॥
देवदारु श्च खदिरोऽरिष्ट क्रमुक मेवच ।
वेणुर्वा नालिकेरो वा वृक्षः स्याद्ध्वजदंडके ॥
अथवा सर्वदेवानां वेणुना क्रमुकेणवा ।
कुर्यादग्रे ध्वजं तत्तद्योग्यायाम समन्वितं ॥
अप्रधानध्वजस्तंभा वेणवाः क्रमुकास्तथा ।

अपक्रोडव्रणं स्निग्धं ग्रंथिरंध्रविवर्जितं ॥
ध्वजयष्टिं ध्वजस्याग्राद् नीत्वाधो द्वारमानकं ।
घंटापताकामालादि बंधनार्थ मिदंस्मृतं ॥ शिल्परत्न॥
दुकूलपट्टं देवांकं चित्रक्षौमयथापिवा ।
अथ कार्पास कृतं वापि पटं कुर्यात्सुलक्षणं ॥
चित्रितं कारयेच्छत्र ध्वज चामरकादिभिः ।
॥ शिल्पदीपक ॥

The flagstaff should be one hundred ताल long or it may be eighty ताल long or at least as high as the roof of the structure देवदारु, खादिर, अरिष्ट, क्रमुक, वेणु, or नारिकेर wood should be used for a flag staff. For all temples the flagstaff should be of वेणु or क्रमुक and for inferior structures it should be of वेणु only. These flagstaves should be free from cracks or holes, should be compact, and should have no knots or minute pores. These flag staves should project beyond the flag. These flag staves are useful for putting on flags, bells, crescents, garlands and such other decorations. The flags may be of silk with images of gods marked on them, or they may be of variagated jute-cloth with different coloured strips on them or they may be of cotton cloth with the छत्र, ध्वज, चामर and such other royal symbols painted on it. Each king or chief person has his own symbol which is painted on his things particularly the banner floating on his chariot, fort or residence—

वस्तुनश्च चतुर्दिक्षु प्रांगमुखंस्याच्च तोरणं ।
औदुंबर वटाश्वत्थन्यग्रोधा स्तोरणं भवेत् ॥मयमत॥
तोरणं स्यात्सभादीनां द्वारे वा तलिपेऽथवा ।
पत्राख्यं तोरणं त्वादौ द्वितीयं मकराभिधं ॥
तृतीयं चित्रसंज्ञंतु त्रिविधं तोरणं भवेत् ।

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अर्धचंद्र समाकारं पत्रजाति विराजितं ॥
पत्रतोरणमाख्यातं तच्छूद्राणां गृहोचितं ।
सिंहेभव्याल हंसाद्यैर्वालस्रग्मुक्त दामकैः ॥
अन्यैश्च विविधैश्चित्रैश्चित्र बंधैश्च भूषितं ;
चित्र तोरणमेवं तु विशां वेश्यसु पूजितं ॥
पंचवस्त्रसमायुक्तं पार्श्वयोर्मकरास्यकं ॥
नानालंकारसंयुक्तं यत्तन्मकरतोरणं ।
देवद्विज नृपाणां तु शस्तंमकरतोरणं ॥ शिल्परत्न ॥
शिलादार्विष्टका मृत्स्ना द्रव्याणि स्युश्चतोरणे ।
लोहैर्दारु शिलाभिर्वा कर्तव्यं द्वारतोरणं ॥
॥ शिल्पदीपक ॥

तोरण should be fixed on doors on all sides of the building or at least on the front door in the east. औदुंबर, अश्वत्थ, वट and न्यग्रोध branches are used as तोरण Some authors say that the तोरण may be of stone, wood, bricks, earth and metals as one may choose. There are three kinds of तोरण *viz* पत्र, मकर and चित्र । A तोरण of the shape of crescent and made of leaves of various sorts is called पत्रतोरण and is to be used on low class houses. A तोरण decorated with lion, elephant, serpent or swan figures in the center and decorated with small garlands or free pieces consisting of garlands of various materials is called चित्रतोरण and is useful for middle class buildings. A तोरण having five heads in the center and having the heads of crocodiles at the side ends is called मकरतोरण and is used in high class buildings. These should be fixed on the principal door of each floor or hall or room.

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Eighteenfold division of Indian things.

No.	Territory.	Language & dress.	Mountain.	River.	Holy place.
१	बाल्हीक	पंजाबी	हेमकूट	विपाशा	गंगाद्वार
२	शक	सिंधी	पारियात्र	सिंधु	जाल पूर्ण
३	केकय	शौरसेनी	हिमालय	शतद्रु	बदरिका
४	कोसल	मागधी	गंधमादन	गंगा	प्रयाग
५	कुरु जांगल	हिंदी	चित्रकूट	कालिंदी	सरस्वती
६	अंग	आसामी	उदय	गंडकी	बिल्वाचल
७	वंग	बंगाली	माल्यवान्	शोणभद्र	शालिग्राम
८	कलिंग	उडिया	निषध	सरस्वती	श्री रंग
९	कांबोज	ब्रह्मी	लोकालोक	ईरावती	अनंतसिंह
१०	विदेह	वल्हाडी	विंध्य	नर्मदा	शिवक्षेत्र
११	सुराष्ट्र	मारवाडी	रैवत	गोमती	पुष्कर
१२	लाट	गुजराथी	सप्तपुट	तपती	प्रभास
१३	आरट्ट	मराठी	सह्य	गोदावरी	पुरुषोत्तम
१४	रामसृष्टि	कोंकणी	अस्त	भीमा	महेंद्र
१५	विश्वामित्र सृष्टि	कानडी	श्रीपर्वत	कृष्णा	कामकोल्हा
१६	पांडय	तेलंगी	नील	कावेरी	श्री शैल
१७	चोल	माल्याली	मलय	ताम्रपर्णी	कांची
१८	भद्र	तामिल	त्रिकूट	घृतमाला	रामेश्वर (आगस्त)

Note.—These are the physical features of the eighteen parts. These are useful for identifying the territories.

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Eighteenfold division of Indian things.

No.	Staple food.	Principal trees.	Principal beasts.	Principal minera .	Principal salt.
१	गोधूम	अश्वत्थ	अवी	सुवर्ण	हरताल
२	तुवरी	शाक	अज	पारद	सैंधव
३	चवल	औदुंबर	गौ	रजत	मनःशिला
४	चणक	वट	कृष्णसार	ताम्र	गैरिक
५	लंक	प्लक्ष	गमय	सीरा	अंजन
६	वार्ताक	विल्व	सूकर	त्रपु	कासीस
७	यावनाल	तुलसी	रुरु	वैकृत	हिंगुल
८	यव	अभयाक्ष	शश	तीक्ष्ण	यवक्षार
९	शाली	पलाश	अश्वतर	कारकूट	पलाशक्षार
१०	अतसी	शिरीष	खर	वृत्त	अभ्रक
११	कुलित्थ	आमलक	उष्ट्र	ताल	शिंदूर
१२	मसुर	पारिजात	महिष	कंस	तुत्थाजन
१३	मुद्ग	कपित्थ	अश्व	लोध्र	रसाजन
१४	प्रियंगु	बदरी	कपि	नीललोह	लवण
१५	तिल	बकुल	चमरी	श्वेतलोह	तिलक्षार
१६	कोद्रवक	पाटली	मार्जार	हीरक	कुसुमांजन
१७	माष	चंदन	गज	रक्तलोह	मापक्षार
१८	शामाक	तिंतिणी	श्वा	मौक्तिक	कदलीक्षार

Note—The various principal distinguishing products of the various territories are noted here. These are useful for identifying the territories.

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Eightcenfold division of Indian things.

No. नंम्बर	Vowels. स्वर	Consonants. व्यजंन	Puranas. पुराण	Smritis. स्मृति	Astronomy. ज्योतिष	Engineering. शिल्प
१	अ	क	ब्रह्म	मनु	ब्राह्म	कश्यप
२	आ	च	पद्म	याज्ञवल्क्य	बृहस्पति	भृगु
३	इ	ट	विष्णु	अत्रि	वशिष्ठ	अत्रि
४	ई	त	शिव	विष्णु	अत्रि	वासिष्ठ
५	उ	प	भागवत	हारित	मनु	विश्वकर्मा
६	ऊ	ग	नारद	औशनस	पौलस्त्य	मय
७	ऋ	ज	मार्कंडेय	अंगिरा	लोमश	नारद
८	ॠ	ड	अग्नि	यम	मरीचि	नग्नजित्
९	ऌ	द	भविष्य	आपस्तंब	अंगिरा	विशालाक्ष
१०	ॡ	ब	ब्रह्मवैवर्त	संवर्न	व्यास	इंद्र
११	ए	य	लिंग	कात्यायन	नारद	प्रह्लाद
१२	ए long	र	वराह	पराशर	शौनक	कुमार
१३	ऐ	ल	स्कंद	व्यास	भृगु	नंदी
१४	ओ	व	वामन	शंख	च्यवन	शौनक
१५	ओ long	श	कूर्म	दक्ष	यवन	गर्ग
१६	औ	ष	मत्स्य	शातातप	गर्ग	अनिरुद्ध
१७	अं	स	गरुड़	वशिष्ठ	कश्यप	शुक्र
१८	अः	ह	ब्रह्मांड	बृहस्पति	पराशर	बृहस्पति

Note.—It is for the students of Sanskrit literature to ascertain which of these pertains to which territory. All other branches of science and philosophy deserve to be similarly treated and classed. This would avoid confusion due to difference of opinion.

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SPIRITUAL POLITICAL SWARAJ.

(By Baboo Bhagwan Das M. A.)

(a) Main Questions.

What is Spiritual Swaraj? What is Political Swaraj? Is there any such thing as the former? If there is, has it any thing to do with the latter? If it has, what is the relation between the two? The purpose of this paper is to endeavour to answer such questions as these.

(b) Various definitions of Swaraj.

We often read in the reports of N. C.O. leaders' speeches, and in N.C.O. journals, especially *Young India*, expressions of opinion like the following: To obtain mastery over one's self is Swaraj. Chastity, poverty, truthfulness, fearlessness, non-violence mean Swaraj. Workers for the uplift of India, who seek Swaraj for it, should possess these qualifications. Those who go to jail in consequence of N.C.O., attain Swaraj. The jail is the gateway of Swaraj. I, who used to think and feel so and so, now think and feel so and so; therefore, I have attained Swaraj. Swaraj is not an outer but an inner state. Popular control over the military, the police, the law, the revenue—is Swaraj. Responsibility of the public servant to the people is Swaraj. That 'we' should be able to appoint and dismiss our public servants—this is Swaraj Dominion status, colonial self-government, with right to maintain or sever the British connection, for sufficient cause, to be judged by the Indian People themselves—is Swaraj. And so on.

(c) Need to Reconcile Them.

These expressions of opinion by popular leaders deserve consideration. There is much reason to believe that they remain rather confused—a sort of pell-mell mechanical rather than chemical mixture—in the minds of most hearers and readers. There is some reason to fear that they are not quite clearly synthesised with each other in the minds of some of the utterors even. For, despite calls from various quarters during the last fifteen months and more, no such presentation of the subject has yet been made, by any competent body of the Congress organisation, or recognised individual leader of all-India influence, as would clear up the confusion. But side by side with this fear, we have also the feeling that there is an element of truth in each and every one of these views. There is no obvious contradiction between any two of them though neither is there any obvious connection or congruity between all. And if a person says two seemingly unconnected things, there generally is, in his mind, at least sub-consciously, some sense of consistency or even vital connection between them. To transform the sub-conscious into the conscious, when it is healthy to do so, is part of the business of education—the education of the individual, as also of public opinion.

The President-elect of the last Congress Session, Mr. C. R. Das, issued a state-

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ment, in which he expressed the opinion that "It would be the duty of the Indian National Congress to frame a clear scheme of what we mean by a system of government which is a real foundation of Swaraj. Hitherto we have not defined any such system of government." But he goes on to add "Swaraj, I know, is indefinable," though to others the word seems to carry in its very etymology, the very simple definition of the thing meant, which a little thinking would make quite scientific and indeed indubitable. Very fortunately Mr. C. R. Das goes on to add, "Yet the formulation of such a demand is necessary to-day. It is the duty of the Congress therefore to place before the country a clear sketch of the system of government which we demand."

For the behoof of those who may be in the same case with the present writer, with regard to this jumble of opinions, and who, like him, feel the need of *understanding* them *congruously*, an attempt will be made here to put forward a few considerations which may possibly help us to such understanding; and so, perhaps, help us also to better success in the pursuit of our aim of Swaraj. These considerations will largely take the shape of suggestions of answers to the questions recorded at the outset.

(d) Implications of Self-Government.

Swaraj, in English, is obviously self-government. This can only mean the government of the self by the self. But one governs another. The same cannot and does not govern exactly the same. The mind governs the body; or the body prevails over the mind; the higher motive controls the lower; or the baser passion dominates the the nobler sentiment; the sense of duty over-rules selfish greed; or avarice conquers honesty—in one and the same individual. The same motive does not govern the same motive; the same sentiment does not control the same sentiment. That is to say, even in the self-government, the self-guidance, the self-control, the self-determination, of one and the same individual, that individual becomes divided up into two parts, as it were; and one part (whichever is the stronger for the time being), directs, compels, governs the other.

(e) The Selves in the Individual.

Accordingly, it is almost a commonplace that in the individual, there are *two* selves, a higher and a lower, a better and a worse, a virtuous and a vicious, a wise and a foolish. What is less commonly and clearly recognised is that this is so necessarily so, in *every* individual, highest angel or lowest devil. All the seeds of all the virtues and all the vices are present in every one. The only difference between the saint and the sinner is that, in the former, the seeds of good are predominant, are blossoming and fruiting, and the seeds of evil more or less starved and atrophied; while, in the latter the reverse is the case. Much more obviously in ordinary human beings are good and evil intermixed. The person in whom the good points are more prominent than the bad is called a good person; while he in whom the bad points prevail is called a bad person.

(f) Individual Spiritual Swaraj.

When the elements of good become definitely predominent in a person,

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when he becomes outstandingly self-denying and philanthropic, when he has permanently subjugated his baser passions, greeds, fears, he may be said to have attained *Spiritual Swaraj*, to have become truly self-governing, in the sense that in him the righteous Spirit, the higher self, the *true swa*, has attained *raj*, lasting power and domination over his lower self, the *false swa*.

(g) Two Selves in the Community.

As it is with the individual, so is it with the Community, with any given group of human beings, a family, a clan, a tribe, a nation, a race. Every such group may be said to have a corporate unity, an individuality, a self, a group-soul or over-soul.

For those who are shy of anything savouring of the mystical, it may be noted that the words group-soul or over-soul are not at all essential to our theme. It is enough if we believe in the words, 'I' and 'we.' The 'I' signifies what the 'mystic' might call the 'individual soul'; and the 'We' what he might term the group-soul. What should be borne in mind, however, is that 'We' does not mean *merely* a mechanical collection of individuals, but *also* some common idea, common interest, common purpose, sympathy, sentiment, enthusiasm, en-souling and animating them all, making them act alike, *binding them together*, making them an *organised* society, a *samaj*.

As the 'I' of every individual is divided into a higher and a lower self, so is the 'We' of every community. Every such group has also a higher self and a lower, a better and a worse, a more virtuous and a more vicious, a wiser and a more foolish. The outstandingly good and wise men and women in a community, those who have achieved *individual spiritual Swaraj*, make up its higher self; the comparatively bad and ignorant, its lower self.

(h) Communal or Political Spiritual Swaraj.

In the self-government of a community, as in that of an individual, if the higher self legislates and rules, then only have we true self-government; then only have we wise and beneficent administration which takes into account the just needs of every limb and organ of the body politic, and ministers to each such need in proper proportion, so that the health of the whole is maintained, and the total social organism enjoys peace, prosperity, and happiness. *When spiritual-minded persons legislate and rule, then individual spiritual Swaraj becomes the foundation of communal or political Swaraj.*

(i) Merely Political (as distinguished from Spiritual-Political) Swaraj.

Political Swaraj or self-government, in ordinary English, means, generally speaking, a government in which the persons who have the final powers of legislation and of executive administration are all or almost all elected by the people, in one way or another. Because they are all chosen by the people them-*selves*, therefore government by them is regarded as the people's *self*-government.

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But where the lower self of the people, its selfish, cunning, scheming, pushful, hypocritical, avaricious, arrogant element manages to get itself elected, and seizes hold of power, and so class-interest or personal interest overpowers communal, philanthropic, humanist interest; where 'private' spirit suppresses 'public' spirit; where the cravings and morbid appetites of any one organ are excessively indulged at the expense of the others; where any one class, clique, cabal, caucus, junta becomes too preponderant; where disease-microbes begin to reign in the body and eat up the healthy blood-corpuscles; there the physical, financial and all other health must fail ere long; there the organism will inevitably suffer from fevered unrest and dire disease; and if the only right remedy is not soon applied, disruption of the communal as of the individual organism will follow, sooner or later, according to the virulence of the disease.

Such domination of the higher by the lower self is essentially Para-raj, foreign-government, alien-government, other-government, even though the ostensible name and form be that of *self*-government. And this is unhappily the case with all the Western democracies of the present day. If a man takes into his system a poisonous substance, disease-germ, under temptation or deception, believing that it will do him good, although it be an act of self-choice, self-determination, ostensively, still painful consequences will inevitably come to him, and he will then realise that it was not *true-self*-choice, but *false-self*-choice, *false-swa*-raj, that he made. "That 'We' should be able to appoint and dismiss our public servants" is all right. But who are the 'We'? It should be only 'the best of the We,' the best of us; obviously not *all* the 'we,' not *all* the members of the community. The all-important question, of how to find out and elect these, "the best of us," will be dealt with in a moment.

(j) Need to Guard Against False-Swa-raj.

The need to guard against this mistaking of *false* for *true self*-government is very great. For the mistake is pervasive and perennial. It appears under ever so many forms. The unfortunately too 'popular' notion of *self*-government is that "*I* will be able to do exactly what *I* please, and nobody else will be able to stand in my way." If *I* am able to deal with my neighbour and my neighbour's goods just as *I* like—then, and then only, there will be self-government, *swaraj*, *my raj*. Obviously this crude interpretation of *swa* makes directly for 'jungle law' and universal anarchy, wherein every one's hand is against every one else. Under it, rudeness, indiscipline, wilfulness, lawlessness, are mistaken for independence, freedom, liberty. Self-display, bluster, bravado, are mistaken for dignity and self-respect. So, on the other hand, under other wrong interpretations, 'the insolence of office' is mistaksn for just authority, and personal self-importance, arrogance, and high-handedness are regarded as 'the majesty of the law.'

We have therefore to be very alertly on guard against the mere shibboleth and fetish of the *word* Swa-raj, lest, glamoured by mere catchwords, we mistake *false* for *true* self-government.

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(k) The Work of N. C. O. in bringing about the needed Change of Heart.

How to bring about revival of the sense of Spiritual Unity, of the sense of the Interdependence, the Solidarity, the Brotherhood of Man, is the question that arises immediately. By example and precept—is the only and the ancient answer. The more individuals there are, in any community, who have attained 'individual spiritual Swaraj,' the more easy will the general revival become.

The Providence which guides human destinies, seems to have tried, through the precepts and example of Mahatma Ghandhi, to bring about such a leavening of the Indian People by the N.C.O. movement; to effect a moral regeneration of the people, to fill them with the courage of conviction and the spirit of peaceful self-sacrifice, and bring about in a fair number of individual cases, and also make a general and widespread atmosphere of, that spiritual Swaraj, which is embodied in the scriptural sayings that "Hatred ceases not by hatred, but by love," that the *yamas*, the vows, the virtues, the disciplines, which are preliminary to Freedom, are "Non-violence (a-himsa), truthfulness (satya), fearless honesty (a-steya), chastity (brahma-charya), poverty (a-parigrahsa)," etc.

Because of the enormous quantity and the long-impoverished quality of the material dealt with, and the many adverse circumstances, the *tour de force*, the *coup*, of N.C.O. has not succeeded as fully and rapidly as many over-ardent spirits hoped. But neither has it failed so wholly as jeerers and jibers love to say. Sober thinkers feel that substantial good work *has* been done, the seed of self-respect and self-dependence, and so of self-government, *has* been sown broadcast in the heart of the Indian People, and that its sprouting and growing and fruiting are only matter of time and tending. Yet there is the danger also of the tending being neglected, of weeds and tares over-running the genuine sprouts of even a reaction setting in, of more ground being lost than has been gained, of the last state of the country becoming worse than the first.

(l) A Lack in the N.C.O. Movement, and How to Supply it.

In order to avoid all such untoward result, to make sure that the enthusiasm of the people shall neither evaporate nor go astray into wrong channels, to secure the proper tending and the watering and the weeding of the field, it is necessary that a deplorable lack, from which the N. C. O movement has so far suffered, should be carefully supplied. The moral *heat* generated by the N C.O. movement requires greatly to be supplemented with a corresponding intellectual *light*. Not only does the *heart* of the people require to be educated—as it has been, by N.C.O., and *imperfectly because* of this lack—but also the *head*. To connect, and thereby steady, right aspirations with right ideas—this only is sound education. Mere emotion, without sound knowledge to guide it, is steam without engine and rails.

The last numbers of *Young India* that were issued by Mahatma Gandhi before his arrest, show that he was turning his attention to this subject, and would probably have done before

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long what was needed. But he was prevented by the Bureaucracy imprisoning his body.

The education of the public that is needed in respect of the head is not more difficult—indeed, it is, perhaps, simpler and easier—than the education of the heart. As the *implication* of self-dependence in the *word* Swaraj embodies in itself all the (a) *moral-emotional education* of the heart that the people need in respect of politics, so *the full and true meaning* of that word will embody all the (b) *intellectual education* of the *head* that they need in that respect; and the carrying out of the constructive items of the programme of the N. C. O. in the light of its meaning, will similarly, constitute the *practical education* of the *limbs*, so to say, of the body politic, a re training of the people in the almost forgotten arts of local self-government. Only on the foundations of such a threefold education of the public, can the positive and the negative sides of the N. C. O. movement work out to the successful issue of a stable Swaraj.

And there is no sufficient reason for the Congress to shirk the ascertainment and explication of the true *meaning* of the word Swaraj. Indeed if a person uses a word, it is his duty to explain its meaning when asked. It is absolutely necessary, therefore, that the leaders should take counsel together, quietly, deeply, fully, should first make their own minds clear as to what they should understand by the word and then assiduously (and authoritatively, by resolution of a competent body) instruct and clear the mind of the country on the subject. It is not enough to feel keenly that we are ill; not enough to have a general idea of the disease; not enough to shout aloud for health; not enough even to know the name of the remedy. We (*i. e.* our physicians at least) should know the exact nature of the particular remedy that is suitable to our case; should know also the correct way of taking it; and we should take it accordingly. And, in order to attain this knowledge, it is necessary to study the cases of more or less similarly diseased nations all around, and the effects upon them of the remedies they have tried—remedies bearing the same name, yet different in qualities.. If this is not done, we shall only exemplify the sayings about "the more haste, the less speed," and "out of the frying-pan into the fire."

(*m*) *Some Objections.*

Most people seem very averse to this thinking out precisely of the fundamental nature and principles of that form of Swaraj which will be our special remedy. They say the discussion is unpractical and will fritter away energy which is wanted for other and more important works. Yet there is no other work at all, before the country, which is more important and more urgent than this—of getting a clear idea of the goal that we are shouting for, and of the roads that will lead to it, so that we may not run blindly in wrong directions. People do not realise that only that activity is practical which leads towards a well-understood as well as much-desired goal by well-understood and appropriate means; and that all other moving about of hand and foot and tongue and pen, however energetic, is utterly unpractical. Hard thinking is probably a more painful process than

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muscular action, for the majority of us. "Enough for the day is the evil thereof," and "One step is enough for me," etc., occur readily. Yet one step is enough only for the feet; the eyes must look a hundred steps ahead, if the feet and the whole body are not to tumble into a pit. And the head of the household has to think of and plan for the morrow and the day after and the coming months, though for the junior member, with a fixed task for the day, the day's concern is enough to occupy the mind with.

The real fact seems to be that the leaders fear disagreement, and therefore wish blindly "to postpone the evil day" of the discussion of the nature of Swaraj, and say lightly that "we shall do it after we have gained Swaraj." This is very like saying that "we shall learn to swim after we have been thrown into a roaring flood." or that "we shall kill the bear after having sold the skin." It means lack of will and power to tackle difficult problems, and in time. And yet the problem is not so very difficult after all. It is not the endless details that require to be settled now, but only *the fundamental principles*, only the true meaning of the very important word *Swa*, in the two-worded compound Swaraj, which is on the lips of every one and to which every one now assigns his own meaning. Many persons, as soon as the subject is broached, run away with the idea that a three-hundred-page volume of draft Bill and Act, and Bye-laws and Rules, dealing minutely with all departments of administration, is wanted. Nothing of the kind. The treaty between the British Government and the Irish Free State is only a statement of principles, and occupies about two columns of a daily. Less will contain all the fundamental principles of the Swaraj that India needs. *An un-understood or ill-understood or mis-understood Swaraj, a Swaraj not radically different in some important respects from the varieties current in the west, is not worth struggling for.*

(n) Main Points in the Needed Intellectual Education of Public Opinion.

The widespread education of public opinion, then, as to the nature of true Swaraj, is absolutely indispensable. The main points in the explication of this nature, which seem, to some of us at least to be necessary to instil into the minds of every individual member of the Indian People, are comparatively few and simple. Indeed, some of them are so simple that some may well think that they are too obivious to require telling. But arithmetic is 'obvious' and 'self-evident' and 'incontestable,' yet it requires very much to be *taught*. On the other hand, some go so far us to think that Swaraj is undefinable, although its definition, as given before, is even 'obvious.' Some of these main points have been noted above already, in sections (d) to (j). The following additional points may be noted.

(1) Government by any one class or section, as such, exclusively or predominantly, of any or all other classes or sections, as such, *e. g.*, of the labouring class by the capitalist, or of both by the militarist, or of all three by the sacerdotalist, or of the Hindu by the Muslim, or the Muslim by the Hindu, or the Shia by the Sunni, or the Shaiva by the Vishnava, or the

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Brahmana by the non-Brahmana, or the Roman Catholic by the Protestant or *vice versa*, is as much other-government, foreign-government, alien-government, even when both the governing and the governed classes belong to the same race and nation, as when one race and nation governs another race or nation.

(2) The essence of true and good self-government (as distinguished from false and bad self-government) is the making of good laws, and the enforcing of them justly and efficiently.

(3) The essence of good laws is the equitable division and balancing of rights-and-duties, the attaching of an appropriate duty to every right, in such manner that a fair chance may be given (a) of obtaining the necessaries of life, to all who are willing to do work suited to their several psycho-physical constitutions, temperaments, tastes and inclinations, and (b) of securing special rewards of different kinds for special talents and achievements ; e. g., extra *honor* to the person who gathers and spreads and advances *knowledge* ; special *power* to the person who shows special capacity for such administrative *action* as gathers the means of and spreads *protection* ; more *wealth* to the person who possesses more ability for trade, commerce, management of agricultural and mechanical industries, and at the same time utilises the wealth in the spirit of a trustee of public well-being, who, in short, gathers and spreads *necessaries and comforts* ; more amusement, games, holidays, etc., to the comparatively unskilled manual worker; and so on.

(4) Such good laws can be made only by 'the higher self' of the community, i.e., by wise i.e., *experienced* as well as *benevolent* legislaters, each one of whom has gone through the work of some one class or another, but has retired from it; so that the legislators possess, between them, the experence of all departments of the national life, yet none of whom actively belongs to or is identified with the interest of any class in particular, and all are dis-interestedly wishful of securing the well-being of all classes, by recognising the proper place and function of each in the Social Whole, and establishing a just balance and due proportion between them all. If all the *classes* within each nation are reconciled, all the *nations* will become automatically reconciled at once. It is the *class*-conflicts, due to legislation by the *un*-spiritual-minded, which cause international troubles and wars also.

(o) Qualifications of Legislators in True Swa-raj.

(5) The securing of such legislators is the very crux of all political science and art. Western countries have been trying for the last hundred and fifty years. But the methods and rules of election, etc., devised by the current western forms of government, have all failed disastrously and admittedly (*vide* Bryce's *Modern Democracies*). The masses of the people seem to be no more happy, in some cases are perhaps even more miserable, than the masses in India—and this, despite the adventitious fact that, while 'self-governed' within their own proper countries, they are very much 'other-governing' outside, and exploit and drain and subject to systematic and organised and 'lawful' plunder the vast countries and immense populations of weaker nations. The internal ferments and the external wars

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in and between these western self-governing countries are patent proofs of the failure of their forms of self-government. None of these forms is suitable for India, *because of the radical defect* that in none of them is care taken to ensure that the *higher* self should govern, the self that is *ethically* as well as intellectually fit. To copy any of these blindly would be the very climax of slave-mentality for us. *We have to think out our own methods and rules of election* whereby we may make humanly *probable*—for *certainty* is obviously impossible in human affairs—that men and women of the right qualifications may be elected to the legislature.

It is a primary duty—so some of us feel—of the Congress authorities to do this thinking out. If a fairly reasonable scheme were put forward by them, after public discussion in the press, the Opponent, the Adversary of the People, *viz.*, the Irresponsible Bureaucracy, would have at least a chance of seeing that it was reasonable, of seeing that the Congress fight was not a fight for the mere transfer of power from one set of Irresponsibles to another set of Irresponsibles ; and so it would have a chance of giving its acceptance to the new scheme and of transforming itself from irresponsible into responsible. On the other hand, rejection by it of a scheme (—in outlines and fundamental principles only—) which was *prima facie* reasonable, would not only strengthen the cause of the N.C.O's, but would also turn the opinion of the Moderate-Liberals, and of any other non-official political parties that there may be, more definitely and energetically and actively against the present system of Irresponsible Bureaucratic Government, and would enlist public outside India too in our favour.

The discussion and declaration of the fundamental principles of the scheme would also constitute most valuable intelectual education of public opinion.

(6) It is likely that if the following principles (suggested here simply as a basis for discussion) are observed, the right quality of legislators may be secured.

(a) Legislators should be permanent residents of the country for which they are to legislate ; but their creed, caste, class, color, race, or sex should not, as such, be regarded either as a qualification or as a disqualification. Without permanent residence in the country, sympathetic understanding is not possible ; while taking account of creed, caste, etc., in the elections, import into the resulting legislature the vicious spirit of conflicting interests and party-politics in place of the virtuous spirit of each caring for all.

(b) There should be no 'standing,' offering of, or canvassing for, himself, by any one, as a candidate for election. The idea of self-display and seeking election is wholly incongruous with the spirit of philanthropic public service. Favours are sought, not burdens. The conception here should be, not that the electors confer a favour or honour on the elected, but that they place a heavy burden of public work on him ; and it is therefore they who are to be placed under obligation, and should request the electee, instead of being requested by him. *Seeking* election for oneself has an inevitable savor of sel-

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fishness of some sort or other about it, which is quite inconsistent with our ideal of the legislator. Of course there will always be possibilities of abuse. But the point to be considered is whether they will be less or greater than under the current systems, under which the gross abuses of "electioneering" are as much a by-word as commercial and financial "profiteering" and bureaucratic "domineering." And it has also to be remembered that the mere public acceptance and declaration of the principles and ideas here suggested will change for the better, the whole tone and atmosphere of politics.

(c) As a general rule, to which there will be exceptions, of course, all heads of families, *i.e.*, the master as well as the mistress of every household, irrespective of property qualifications should be electors. A given proportion of them, with special qualifications (to be specified), should nominate a person as having their trust and being desired by them to have a place in the legislature. Only such nominees should be voted for at the general election.

(d) The nominees should, ordinarily have passed middle age, *i.e.*, should be forty years of age or more, and they should have children of their own and so experience of the household life. This will make reasonably probable that the legislator possesses intimate knowledge of human nature in its more common and important aspects, knows what responsibility for the well-being of others means, and has sobered and matured judgment. But he should have also retired from all competitive bread-winning or money-making, and should be living on his past earnings or on a 'pension.' So he would feel financially independent; his out-look upon life, his attitude towards his fellow-beings, would have changed from that of selfish taking to that of unselfish giving; and he would have all the leisure needed for his public duties. Yet more. He should have done outstandingly good work in *some* walk of life—whether literary, scientific, educational, priestly, medical, artistic, etc., or administrative, official, military, etc, or commercial, agricultural, industrial, financial, etc. or as a labourer and manual worker; and he should have done this and at the same time acquired a reputation for uprightness and honest dealing and sympathy for fellow-creatures. An aged agriculturist who has tilled his few acres successfully, has raised up a good family, is respected and trusted in his own and neighbouring villages, and can express his views clearly, is a wise village-elder, in short, may be a more useful member of a legislature which has to deal with vast agricultural interests like those of India, even though he may be unable to sign his name, than many brilliant speakers or writers with only a college education that has little touch of reality.

(e) Another desirable condition is that the legislator should not receive any cash remuneration for his work from the public funds. Such cash payment, while perfectly right and even necessary in other fields of work, taints the peculiar fiduciary status of the *legislator*, who should stand in the position of Trustee and Elder to the People. He should therefore meet all his *personal* expenses himself. But, of course, all *ex-officio* expenses must be

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met out of public funds. This would invest the legislator with the venerable dignity which naturally belongs to such an Elder. Trust, honor, reverence—these are the proper, the only, and the natural price of patriarchal benevolence and caring; and they usually *are* paid, where the generous instincts and traditions of the community have not been perverted. Also, the giving and receiving of such honor—a reward greater than power and wealth and amusements, for it can be enjoyed not only in life, but also after the death of the physical body, which the others cannot be—is a great nourishment to the heart of both giver and receiver, and is a continuous inducement to benevolent work on the part of the latter (*when it is not mixed up with and corrupted by power and wealth*), and a powerful check against temptations to corruption. The natural corollary of this is that in all public functions, the unsalaried legislator should have rank and precedence above all salaried office-bearers as well as above all persons engaged in competitive money-earning professions.

It will be readily seen that the idea underlying this condition is that which has been discussed and emphasised before, the idea of spiritualising politics by changing the whole culture and civilisation of society from its present mercenary to a missionary basis, even as the work of the elders in a family is done for the youngers not for mercenary motives, but out of 'missionary' benevolence. The right instinct is already there, it has only to be revived. Many western countries do not, or until recently did not, give any salary to their legislators. Aldermen are not paid. Nor are Justices of the Peace. The theory about the *honorarium* of the barrister is the same. But the 'trade-winds' of commercialism, capitalism, mammonism, have ushered in a new season, and have flung their tinge and taint over those departments of life also which should have been beyond their touch.

(f) Intimately connected with the last-mentioned condition is another, *viz.*, that no legislator should have direct executive power; but the Legislature should supervise and control the Executive which should be responsible in every way to the Legislature. This is the very essence of responsible government and self-government as conceived here. Where the chief executive and the chief legislative are practically identical, and the members of the former are substantially or heavily salaried, as in England, true responsibility ceases, manouvres and intrigues of party-politics become rampant, and legislation cannot be disinterested. In other places, the opposite error is observable, viz., that if the legislative is separated from the Executive, the latter is free of control by the former.

(g) Finally, rules of election should be so framed that the experience of all the main departments of the communal life should be present in the legislature. The words "all *interests* should be *represented*" are avoided here because of their associations of conflicting class-interests.

(*q*) *Religious Peace.*

Q.—Is it possible for Indians to get over their religious antagonisms sufficiently to agree to eliminate all conditions based on religious differences from election rules?

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A.—How can one tell without trying? And possible or not, we have got to try. For, is it any use assuming that it is impossible, and therefore doing nothing? Would that give us better results? Or is there any other way which is better? If so, let us hear.

More; if it is possible for Indians to unite on the *word* Swaraj, it is not impossible for them to unite on the *meaning* of it, if only the acknowledged leaders could agree among themselves and unitedly give the lead to the country on this point. If *they* cannot agree on the *meaning*, then the Swaraj-*word* may also be given up altogether as well. And the true and plain meaning of Swaraj, rightly understood, covers quite naturally the highest *religious* and spiritual *self*-government and unity as well as the finest political unity and self-government. We want self-government, (elastic and true democracy) very different from mobocracy) and a 'living legislation' in *religion* as much as in *politics*. If we do not want bureaucracy, no more do we want theocracy. The one is as mischievous as the other. We must have Religion, as we must have Politics. But they should both be Spiritual, Humanist, all-reconciling, not bigoted and narrow-minded and sectarian and nationalist, setting one against another and tyrannising over all. As there are some *essentials* in *Politics*, which *ought* to be common to all countries and communities, amidst differences of local details; so there are some *essentials* in universal *Religion*, which *ought to be* common to all special religions, amidst many perfectly allowable and even necessary differences of details, of customs and practices and conventions. If the Congress wishes to bring about religious peace in India, it should take its courage in both its hands and should begin to diligently educate the people to recognise and realise the obvious fact that it rests upon every human being *himself*, rests upon every one's *swa*, to retain his present religion, or cast it off and take up any other he likes. He himself, his *swa*, is the final judge in the matter. He has absolute, unquestionable, Swaraj in this respect. He has only to think of it, in order to realise it. If I say, "I will not decide for myself, but will believe what so-and-so tells me," this, the *decision* to put my trust in and abide by *another's* decision is still *my* decision. That this scripture is to be believed, this avatara, or rishi, or messiah, or prophet, is worthy to be believed, or is not worthy—this is *my* decision, is all ultimately the decision of the soul that is in *me*, or is *me*. It follows, then, that the soul, the spirit, the Universal Spirit in Man (and in all living beings) is the Primal Truth, and is at the heart of all religions; while the special rites and ceremonies and customs of the various creeds are all only like so many different kinds of clothes, suited to different times and places and conditions and tastes, which may be put on and put off at will, which it is most foolish to fight over, and which should be so regulated that, while they differ as much as you please, they should not positively hinder one another.

If this Religious Swaraj, this very important and essential aspect of Spiritual Swaraj, without the realisation of which what has been described

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before as 'individual spiritual Swaraj' must remain imperfect, even after the initiation has been undergone, of imprisonment or other privation for peaceful patriotism or rather humanism —if this Religious Swaraj is preached diligently by the Congress all over the land, (and so much the more effectively if it can induce the Pandits and the Maulvis and the Christian priests to rise to the height of their duty and change themselves from 'irresponsible' into 'responsible', and help in the work), then the needed peace between the creeds will certainly be brought about. And when Religious Swaraj is achieved, Political Swaraj will certainly not lag behind. Kamal Pasha's proposal to *elect* a separate Khalifa periodically, with due regard to mental and *moral* qualifications, is a fine inspiration.

Q.—Is not your faith in preaching too great and too simple ?

A.—Perhaps. But do you put faith in not-preaching ? That faith would be even more simple ! Agitate, educate ; educate, agitate—this is the advice of the most experienced political workers. Preaching is nothing else than educating and agitating. And what else than preaching is any politician of any school doing ? Or have you got some better plan ? If so, let us have it, and the sooner the better !

Re Canvassing.

Q.—You may make a rule that there must be no canvassing etc. But will not persons surreptitiously get others to nominate and canvass for them ?

A.—In the first place we do not profess to be able to abolish all evil. Whoever or Whatever made the Universe has not succeeded in doing so. Human beings can obviously not do better. Indeed, some people think and believe that if evil *were* abolished, *good* would disappear automatically also. But what human beings ought to and can do is, to try to minimise the evil and maximise the good, in a given time, place, and circumstance. We profess only to make suggestions towards this. No doubt, there will be room for underhand doings. But the *other* conditions which we propose must not be overlooked. They will blunt the edge of the temptations to such doings. Thus, legislators will not be entrusted with executive powers, as they are today, in the capacity of Ministers or Executive Councillors, etc. Judicial powers will also be separated off from the other two. And the re-formed public opionion will make a different atmosphere altogether. The general recognition of the non-mercenary principle and of the principle of the separation of the rewards of extra honor, and special official powers, and extra wealth, and more amusements etc; the condition that legislators should not be engaged in any money-making business, which will naturally keep the public eye alertly and wakefully upon his purity—all this will make the election something to be accepted only from a sense of duty, as a burden for which the only (but great) recompense is honor, rather than to be eagerly sought for as a means of easy selfish joys.

Q.—Would not the conditions, of forty years' etc., exclude many brilliant young men ?

A.—Our conception of the Legislature requires not brilliance, but *wisdom*. "Brilliance comes" and goes, and plays

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false, and proves tinsel, and makes messes, but "wisdom lingers." Brilliance should wait and mature into a softer, steadier, soberer light, and do its duty so much the better *after* attaining forty years. If it is worth anything, if it is substantial, it will not get extinguished by waiting a few years. More; there is always provision for exceptions. If you find that the country will go to rack and ruin, if your particular brilliant youth does not get a chance of putting his Atlas-shoulder underneath, then put him in by all means. But please remember that a *Wise* Legislature need not consist of hundreds and thousands. A *few* persons, *provided* they have the necessary experience, knowledge, and philanthropy, and possess the trust of the people, are quite enough. Even under present conditions, only about five per cent of, *e. g.*, the members of the British Parliament are active. The rest are practically dummies. The only result of having large numbers of legislators and of other present day arrangements is to waste enormous amounts of the time, money, energy, good temper etc., of the public, over elections and Council expenses and debates, to make politics professional and mercenary, to take away men from far more useful 'productive' work, and generally to make the administration and the whole civilisation top-heavy.

(q) *The Separation of the Special Rewards.*

The principle of the separation of the four main prizes of life should be very carefully borne in mind. The preservation of the integrity of the central authority (in other words, of the purity of the Legislature), and the inducing of all the individuals composing the community to put forth the best work that there is in them—these are the main problems of government and social organisation. Modern governments and modern collectivist schemes and experiments are all failing to find a solution for them. It appears that Lenin, in Russia, after extraordinary efforts to abolish private property, has realised that capitalism has to be restored (though, no doubt, with limitations). He is reported to have found out that the peasants avoid working more than will produce enough for their necessary wants, and are not interested in supporting the 'intellectuals' etc., who are necessary for the 'State,' unless special inducement is applied. Now the simple old traditional solution, in India, of these problems is the separation of the four main prizes of life, honor, power, wealth, and amusements, which constitute the main ambitional inducement to strenuous work of correspondingly different kinds. The possibility of combining them, of securing them all, is the one prime cause of all kinds of social and political corruption. Separate them, and you at once minimise the temptations of the central authority, and at the same time provide an adequate (if not excessive) inducement to every worker to put forth his best. Socio-political reform, if it is to be successfully carried out, must not ignore these facts and laws of the Science of Psychology.

Conclusion.

It is Ancient Teaching—which nothing in Modern Science can or does gainsay—that Right Knowledge, Right Desire, Right Action, lead to Swaraj

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Self-depenence. Moksha, Freedom, spiritual as well as political, from bondage to others in alien-government.

India is Desiring Freedom, and is struggling and Acting for Freedom. But what he nature of true Swaraj and true Freedom is, she does not Know, or even straying, often wasting effort, often mistakes, running risk of becoming worse bound. Let India first achieve Right Knowledge of the nature of the Goal, her End and Aim and also of the appropriate Roads, Measures, Policies, which will lead thereto. Then only will her Desiring and her Acting become Right also. And then Spiritual-Political Swaraj will be won with certainty.

ORIENTAL RESEARCH AND POLITICAL BIAS.

("By Historicus").

It is a strange phenomenon, which strikes every student of ancient Indian History, that before the British domination of India was consolidated, the oriental scholars of the British race spoke exultingly and in very eulogistic terms of the glorious past of India. Sir William Jones and Lieutenant-Colonel Wilford belonged to this class. Since, however, British supremacy has been established, British scholars have taken to depreciating the achievenents of our ancestors even when by doing so they make themselves ridiculous. We shall cite here two of the latest and most palpable instances.

Mr. R. E. Enthoven C. I. E. contributes a "note on the Padmasana" to the issue of "*The journal of the Royal Asiatic Society for Great Britain and Ireland*" for October 1922. Says the writer :—

On Page 174 of the late Dr. King's *History of Suner and Akkad* there is reproduced the design of a cylinder seal of Lugalanda, the patesi of Lagash. In his chronological list in Appendix I to this Volume Dr. King gives the date of Lugalanda as circa 2850 B.C. In the centre of the seal design will be noted a curious geometrical pattern, to which the following reference is made on page 176 :—

'Another peculiarity which may be referred to is the employment on the larger seal, below the inscription, of a sort of arabasque pattern, an ingenious and symmetrical combination of straight lines and curves the course of which may be followed without once passing along the same line a second time."

Mr. Enthoven rightly points out that the design is well-known in India, where it is called the Padmasana Rai Bahadur P. B. Joshi has supplied to the writer information on the subject on the basis of which he is able to say that the figure is considered sacred by the Hindus. He also quotes a Sanskrit verse which refers to its mythological origin and use. Padmasna is also referred to in treatises on Yoga in India. The only inference that a normal mind can draw from all this is this :—In as much as Padmasana has been known in Aryan religion from times immemrial and there is a tradition about its origin

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there, while in the history of Mesopotamia it is met with only once and the tradition of that country is silent about it, the probability is that the figure was imported from India to Mesopotamia. But this explanation does not occur to our Civilian scholar as even a possible solution. Says he :—

"The interesting questions suggested by the discovery of so common an Indian symbol on an ancient Sunerian seal are: Did the Symbol come originally from Lagash to India, and, if so, when ?"

Mark the perverted bureaucratic mentality of our orientalist ! An *Indian* symbol is discovered on a *Sunerian* seal and yet the interesting question suggested is not when the symbol was transferred from India to Mesopotamia, but quite the reverse ! This is historic research with a vengeance.

The writer goes on to say—

"It seems unlikely that an intricate design such as this undoubtedly is could have been invented both in India and Mesopotamia."

Quite right. What then ? Says the writer :—

"More probably it was brought from Mesopotamia at a very early date."

So the only altenatives are simultaneous invention and importation into India ! The transference of the symbol from India to Mesopotamia is a solution of the problem which is not even to be considered. It is not even to be formulated as a hypothesis ! And why ?

Presumably because the Indians are a subject race who have to be kept in subjection and, therefore, all sources of national pride are to be dried up.

We do not suggest that Mr. Enthoven was influenced by this motive consciously and deliberately. But we do suggest that the bureaucratic subliminal self is interpenetrated with such notions.

Our scholar goes on to say :

"According to the late Mr. A. M. Y. Jackson, trade with Mesopotamia by the Persian Gulf sprang up not later than 750 B. C., and by this route Indian traders brought here the Brahmi alphabet, the art of brick-making, and possibly the knowledge of lunar mansions (nakshatras), the Babylonian weights (Mana) and the legend of the Flood (*Vide* Imp. Gaz. of India. Bombay Presidency Vol. I p. 15).

It does not at all matter to the bureaucratic compiler of the Gazetteer or to our "scholar" who quotes him as an authority that the word लेखन or लेखन (writing) occurs in the Veda, that there is mention of house-building and even bricks in Vedic literature, that many nakshatras are specifically mentioned in the Veda and that the legend of the flood first occurs in the Satpatha Brahman and even "modern" oriental scholarship does not suggest that the Vedas and the Brahmas are of later date than 750 B. C.

The second instance of this political bias is still more glaring. We take the following from a review of *The Cambridge History of India Vol. I—Ancient India* from the pen of L, R. published in the December number of the *Modern Review*.

The last chapter deals with the ancient monuments of India and is from the pen of Sir J. H. Marshall of Taxila fame. On page 644, the conclusions at which he arrives about the early Indian art, are thus stated :—"In following step by step the history of Indian indigenous art during this

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early period, we have seen that *much extraneous influence* was *exerted upon it, and that this extraneous influence was a prominent factor in its evolution* ." (The Italics are ours.) This extraneous influence came partly from Mesopotamia and Iran, but was mostly Hellenistic, though it is generously conceded that "we can detect in it nothing.....which degrades it to the rank of a servile school." Further on it is again remarked that "the art which these (i. e. the artists of early India) practised, was essentially a national art, having its root in the people....." Put in a few plain English words, the sum and substance of Sir J. H. Marshall's conclusions about early Indian art, as described in this chapter, is that the inspiration and the original motif came from outside, but the Indian artist adapted it to his own purposes and then evolved it on national lines. On page 632 it is stated that 'the extraneeus influences referred to, are attested by the presence of exotic motifs, which meet the eye at every point and are readily recognised by the familiar bell capitals of Persia, by floral designs of Assyria, by winged monsters of Western Asia, all of them part and parcel of the Seleucid and succeeding empires of the West. In the bibliography of this chapter we do not find any mention of the respected names of E. B. Havell and Ananda Coomaraswamy, two of the greatest students and interpretors of Indian art, which most of this book is written.

Comment upon this is superfluous.

DIVINE WISDOM.

THE VEDA AND FEMININE CHARM.

(An Exposition of Rigveda II, 3, 5.)

(By "Nigamananda.")

Introductory.

It has been well said that supreme test of a civilization is the position it assigns to women. The most important function that the majority of women are called upon to perform is that of maternity. Motherhood is the fulfilment of woman's supreme destiny upon earth. But in order to be mother, a woman has to be wife first. A charming wife is an asset not only to the family, but also to Society at large. The question has often been asked :—"Wherein consists the charm of a womanly woman?" The word charm conveys different meanings to different minds. "Charm" is the totality of reaction which a woman produces upon the aesthetic sense and emotions of a man. "Charm" gives rise to a vague and indefinable sensation. It is difficult to analyse and, therefore, hard to define or even to describe. However, subjectively considered feminine charm is a composite mental and emotional experience made up of constituent factors like all other composite experiences. These constituent factors are fully and beautifully stated in the mantra which forms the text of this discourse.

Here is the Mantra :

Text and translation.

वि श्रयन्तामुर्विया हूयमाना द्वारो देवीः सुप्रायणा नमोभिः।
व्यचस्वतीर्वि प्रथन्तामजुर्या वर्णं पुनाना यशसं सुवीरम्॥

वि। श्रयन्ताम्। उर्विया। हूयमानाः। द्वारः। देवीः। सुप्रऽयनाः। नमःऽभिः। व्यचस्वतीः। वि। प्रथन्ताम्। अजुर्याः। वर्णम्। पुनानाः। यशसम्। सुऽवीरम्।

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(Do ye, O men,) (विश्रयन्ताम्) seek the refuge of and (प्रथन्ताम्) (frequently) hold converse with (देवीः) radiant, highly educated and charming women (नमोभिः उर्विया:) who are in charge of vast stores of grain and have also land of their own, (द्वारः) are inviting, prepossessing and ingratiating, (हूयमानाः) are regularly and lawfully wedded, (सुप्रायणाः) have graceful gait, (अजुर्याः) are esteemed healthy, (सुवीरम्) are mothers of strong and brave children, (यशसम् वर्णम् पुनानाः) in whose countenance the light of virtue shines and makes their complexion clear (व्यचस्वतीः) and who are skilled in all kinds of artistry.

First factor : Consciousness of Freedom.

No woman can be truly charming who does not lead a free and unhampered existence. The softest and most beautiful flowers fade-away if they are overshadowed. A young wife who has a tyrannical and overbearing mother-in-law or sister-in-law to lord it over her or to find fault in a most unsympathetic and domineering tone or to chide and browbeat her in a spirit of swagger or to simply do things for her in a patronising style which makes the youngwoman look small, loses her radiance and, therefore, ceases to charm. The chief ingredient of charm is cheerfulness and cheerfulness can co-exist only with freedom and a sense of responsibility. An atmosphere of servility and a sense of undeserved inferiority kill expansiveness, vivacity and animal spirits. An English woman appears to be more charming than her Indian sister for the simple reason that English wives are not under the domination of mothers-in-law, sisters-in-law and other matronly task-mistresses and do not move in an asphyxiating atmosphere of abject flattery and overmastering awe. They are mistresses of the household from the day they cross the thresholds of their husbands' houses. It is for this reason that at the time of marriage the husband has to solemnly promise that his wife will rule over the household and that all other members of the household will be subordinate to her rule.

ओं सम्राज्ञी श्वशुरे सम्राज्ञी श्वश्र्वा भव !
ननान्दरि सम्राज्ञी भव सम्राज्ञी अधि देवृषु स्वाहा ।

Be thou a queen ruling over thy father-in-law, thy mother-in-law, thy sister-in-law, and thy brother-in-law. (R. V. X, 85, 46).

It does not follow from this that she is not to respect her elders. Even the sovereign of a state, if he is at all a man of sense, is expected to show respect to learned men and anchorities but they are, nevertheless, subject to his rule. Many a young woman of exceptional physical charms and rare excellences of the heart and the mind has languished gradually and died prematurely because of matron-rule in her husband's household. The old mother is generally jealous of the new wife. She wants to retain her ascendancy over the heart of her son and is furious if the newcomer asserts her claims. If she sets off her beauty, she is dubbed a shameless flirt, if she dresses well, she is characterised as one belonging to the smart set, if she talks well, she

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is called immodest, if she proffers advice, she is proclaimed a presumptuous interloper, if she speaks with a proprietory air, she gets the title of a parvenu. If her husband takes her side, he is stigmatised as a henpecked uxorious doodle and she a hussy who is not ashamed of egging on her slave to cast the old mother or sister, as the case may be, on the streets. How can charm survive this treatment? A woman appears supremely charming when she does the duties of the hostess, has a genial smile for everybody and *exerts herself* to please one and sundry. Even a homely woman's face shines with supernal fascination when she is afforded an opportunity to be gracious. Graciousness is the regal, the queenly privilege of wifehood and graciousness presupposes power and authority. No slave or dependent can be gracious, he can at best be attentive and willing. *The Veda, therefore, rightly declares that feminine charm cannot be preserved unless the wife is mistress over her own household, is in charge of kitchen and other stores, superintends the culinary arrangements herself, presides over the table and has control of landed property belonging to the family.*

Second Factor: "open door" in social intercourse.

No woman can be charming if she is merely mistress of the house. Charm invites, therefore a charming woman ought to have ingratiating manners. In the text the word द्वार or door is most appropriately used to indicate this. Whenever guests are expected in a house, the doors are thrown wide open. Just as an open door is a perpetual invitation to enter the house, so a broadening smile which expands the face is a perpetual invitation to one and sundry to find a lodgment in the heart. Charm and a repellant manner ill assort together. Charm is attraction and, therefore, repulsion is a negation of charm. It is of the essence of feminine charm. that it should conquer the heart, captivate and enchain the fancy and stir the emotions The function of womanhood is to heal wounds inflicted by overweening conceit and snobbish pride upon self-respect and legitimate self-assertion, to unite hearts sundered and alienated by sour looks and careless remarks and to restore the harmony of the household and society whenever and by whomsoever it has been disturbed. This mission can only be discharged if women are possessed of aggressive kindness, assertive graciousness and condescension which does not wear the badge and livery of condescension. This is what *is meant by an open door in social intercourse which, according to the Veda, is the second factor in "feminine charm."*

Third Factor: Lawful Relationship.

The charm of a woman suffers diminution and ultimately becomes extinct if her relationship with her husband is not of the lawful variety, Shelly and Mary Godwin notwithstanding. An unlawful relationship interferes with social intercourse, is provocative of slights and indignities and ultimately alienates the heart of the man from the woman or makes the woman repent of the step she has taken. The sexual relationship becomes fruitful only if there are children and natural children are a source of anxiety to their parents. Even the bold experiment performed by the hero and the heroine in Grant

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Allan's novel "The Woman who Did" proved a miserable failure. Free Love has been tried in many communities and has invariably failed. Sexual relationship ought not to be "free" if freedom is to be taken in the sense of license. The results of sexual relationship involve heavy responsibilities and these responsibilities have to be shouldered not only by the couple but also by society. And society is, therefore naturally interested in seeing to it that these relationships are properly entered into and the rights of the coming generation are properly safeguarded. This is the whole meaning of a public marriage ceremony. Society is, thus justified in boycotting a couple which has shown such a callous disregard of its rights. Feminine charm can be exhibited and nourished only in the course of social intercourse and where a taboo is placed upon that intercourse, it must needs wither, shiver up and dry up. Illicit relationship involves worries, concealments, hypocricies, or social ostracism and, therefore, tends to embitter the couple and society against each other. It is fatal to feminine charm. *Feminine charm, then, according to the Veda, flourishes only in an environment of openness, lawfulness and freedom from all burdensome anxieties and lurking cares.*

Fourth Factor : Rhythm

Harmony is essential to charm. In fact charm is harmony expressed through the action of the bodily organs and speech. Rhythm is the regulated expression of harmony and gait is the total expression of rhythm in its application to the limbs. It is for this reason that dancing is a fine art and women all the world over are regularly instructed in it. Swami Daynanda recommends it in the case of both youngmen and young women. *Properly cultivated rhythmic movement is one of the essintials of feminine charm and a charming woman must, the Veda declares, have a graceful gait.*

Fifth factor, Health.

But self-assertion, ingratiating manner, lawful relationship and rhythm all combined will fail to produce the impression of feminine charm if health is wanting. Health is three-fourths of beauty. A homely face becomes ruddy and looks charming if there is the flush of health and a lily-white complexion turns into pallor which repels, if a woman is unhealthy. An unhealthy woman's self-assertion becomes morbid irritability and plaintiveness, her attempts at an ingratiating manner excite pity and disgust rather than delicious delight and tender emotion, and rhythmic motion is, in her case, converted into unsteady evolutions, painful staggering movements and awkward clumsy fainting fits which fill the looker-on with abhorrence mixed with sympathy and fellow-feeling. We look up to one who charms and look down upon the person whose case demands sympathy of this sort. *In short health is, as the Veda-enjoins, the most important factor in feminine charm.*

Sixth Factor : Maternity.

No woman becomes supremely beautiful unless she becomes a mother. The beauty of a woman during the periods of gestation and lactation is most mature and most seductive. Motherliness is a charming woman's most womanly and charming quality. Every man's soul

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hungers, at times, for motherly handling by a woman. A charming wife is a mother to her husband during the period of worry and vexation, a charming daughter is a mother to her father when she nurses him through illness and a sister is a mother to her brother when she smooths his ruffled hair and calms his perturbed and agitated mind. Even a little girl is a potential mother and the wisest of men and the greatest of logicians sometimes realise the inadequacy of ratiocination and argumentation and require to be mothered. The warm pressure of the soft hand solaces, while the faithless argument falls flat. Motherliness is, thus, the crowning of womanhood, and no woman becomes truly motherly unless she has conceived, brought forth and suckled a child. When youthful physical attractiveness and girlish fascination pass away, frivolities begin to pall and pastimes make the time hang heavy upon one's hands, it is the motherliness of the wife that constitutes her chief charm for the husband, it is the prattle of the children that soothes the heart more than the divinest melodies pealed forth from the finest instruments and the best trained throats. It is for this reason that childless marriages become unhappy in middle age even when the comradeship between husband and wife is complete and their hearts are fully attuned to each other. *Motherliness has been declared by the Veda to be an ingredient of feminine charm because it perfects it and is the only safeguard against its decay.*

Seventh Factor Chastity and Brahmcharya.

Voluptuous beauty is coarse, vulgar and corrupting. It is absolutely without charm. It repels all men who worship womanhood and motherhood. It fills with loathing all genuinely chivalrous men. To a man formed in the image of his Maker all women appear in the light of mothers, sisters or daughters. Even his own wife is for him a potential mother. The act of copulation is, for him, a sacred *yajna*, a physiological function undertaken for the good of society and the glorification of the Lord and is absolutely free from sensuality. Sensuality and love are as the poles asunder A voluptuous beauty may provoke lust but can not inspire love. Love is a pure and purifying emotion. The love that a man bears to his wife is not different in quality from that which he bears to his mother and daughter. The physiological function, unless perverted, does not contaminate love for, in its pure form, it is not contaminating at all. Contamination does not arise from love and the physiological function whether considered separately or conjointly. It is contributed by sensuality and lasciviousness and lasciviousness drives out love and the function becomes pathological. Again passion and lust are not the same thing. Passion is another name for excessive emotion and lust is not an emotion in the higher sense but perverted and morbid appetite. Love is a form of admiration touched with deep emotionality and, therefore, involves appreciation. You cannot love what you do not esteem and a man no more esteems the object and victim of his lust, whose mind and body are deliberately corrupted by him, than a cat esteems a rat or a tiger his prey. A lustful husband and a lustful wife cannot be said to love each other; they are merely ministering to each

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other's morbid appetites and thus undermining each other's moral and physical constitutions. They are the greatest enemies of each other and since the end of all enmity, however disguised, is hatred, the husband and the wife get tired of each other when the complexion of the wife loses its lustre through lustful indulgence, and her skin loses its tenderness and softness through the same self-inflicted wrong. Chastity in extra-marital and even marital relations is, therefore, a preservative of charm because without it there can be no health of the mind and consequently no health of the body. *A Charming woman, then, says God Almighty, can preserve her charm only if she keeps the clarity and lustre* of her complexion unimpaired by self-restraint in sexual relations or in other words by *Brahmcharya.*

Eighth Factor : Intellectual Artistic attainments.

Marriage is companionship for life and a companionable person must be a good conversationist. The capacity for good and enjoyable conversation implies richness of the mind and the understanding. Frivolous and idle talk, small talk, may amuse the cultured husband and even cultivated society for a time, but a woman whose sole stock in trade is trivial talk, will soon degenerate into a sharp bore and be avoided. Moreover small talk generates malice in the person who indulges in it over much and malice is the direct and inevitable cause of a venomous tongue, and charm, of course, flies before a venomous tongue. A woman, therefore, who desires her charm to be perennial must cultivate the mind, the understanding, the emotions and must know how to mainpulate her fingers for the production of objects of beauty ; she must be well-versed in the culinary art. She must keep the habit of reading and what is of greater importance, must make her household a meeting place of scholars and saints. It is for this reason that towards the conclusion of the marriage ceremony the bridegroom addresses himself to the learned and recites the following Veda Mantra, pregnant with deep meaning.

सुमङ्गलीरियं वधूरिमां समेत पश्यत ।
सौभाग्यमस्यै दत्वा याथा ऽऽस्तं विपरेतन

O ye learned ones ! My bride is radiant. Do ye establish relations with her, be ye gracious to her Depart after wishing fruitfulness to this marriage. Do not turn your face from us for ever, but go now with the intention of visiting us frequently.

(Rigveda X, 85, 33)

Let, then, woman's charm attract the wise to her house and then the living communion of her mind with mighty minds will keep up, develop and ripen the very charm which first attracted them.

Summing up.

The eternal teaching of this Veda Mantra may be summed up as follows : A woman, no matter how shaped and formed, becomes a charming and radiant goddess (देवी) if she is afforded opportunities of completest self-assertion, her self-respect is maintained, if she keeps an open door in social intercourse, is very hospitable and has an engaging manner, is lawfully wedded to her lord, has cultivated rhythmic movement, carefully guards herself against disease and

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so regulates her dietic and other habits that the glow of health is ever on her face, is a tender mother of strong and healthy children, is a *brahmcharini* and by means of Brahmcharya preserves her beauty, and has a trained body, a rich mind, a polished understanding and a complete mastery over the domestic arts, both useful and ornamental.

RISHI DAYANAND.

(By Pr. T. L. Vaswani.)

I am not an Arya Samajist. But I rejoice in the name of Rishi Dayanand.

How may I speak of him ? In what words may I pay my tribute to him ?

This Bala Brahmchari has ravished my heart from the beginning of my days. And I bow to his name with affectionate reverence.

Science is international. So, too, is Religion. Prophets of Religion are the monopoly of no one community. And Rishi Dayanand belongs not to the Arya Samaj alone. He belongs to the Nation, to the World. His message has a world-value.

A Brahmchari, he made his power felt in Hindusthan. His power continues to grow. India's salvation, I believe, will be achieved *not* by men of wealth and position and 'influence' and authority but by *brahmacharis*, by *fakirs*, by men of *tyag* and *tapasya*. 12 true *brahmacharis* can shake India from one end to the other. And no *sircar*, no "empire" can overcome them. They will sustain to success the Struggle for Freedom. I fain would ask young men to cultivate the *brahmcharya* spirit. This is no ordinary hour in our history. This is no time for ease and comfort. The Rishis of Aryavarta call us to a life of self-discipline and self-purification so that the Power of the Spirit, the Great *Shakti* in us may be released to achieve Freedom.

Rishi Dayanand's achievements ! Not many of his countrymen are aware of them. We live, alas ! in forgetfulness. Yet he kindled a new nation-consciousness. He vindicated Arya Civilization. He re-discovered the spiritual treasures which make Hindusthan still a Holy Land, a *punya-bhumi*. He reproclaimed the Vedic Religion.

And the secret of the Vedic Faith is, to my mind, expressed in the Vedic prayer :—"May life prosper through the Sacrifice. May life-breath prosper through the Sacrifice : May the ear prosper through the Sacrifice."

Was not Rishi Dayanand's life one of Sacrifice ? Of an ancient Greek thinker they asked what was the source and what the secret of his wisdom. "I wandered," he said, "to Italy, to Greece, to Africa. At last I came to India. And there I saw a naked man. To him God is the Great Reality. And his is a life of daily sacrifice. This man—the Indian—is wise."

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May not similar words be spoken of Rishi Daynand ?

This *sanyasi*, this *fakir*, rich in knowledge, rejoicing in poverty wandering from place to place, almost naked, wandering to give his great message to a People forgetful of their ancient heritage—Rishi Dayanand rejoiced in God as the Great Reality. "This man, the Indian, was wise." And his was a life of sacrifice.

Many sciences today :—but how many of India's young men are ready to learn this Highest Science,—Sacrifice ? Many Conferences and Resolutions today :—but how many have the inspiration of the ancient *mantra* of Sacrifice ? One thing I know that India will be great again *not* through academic debates or paper-schemes of *Swaraj* but through a Great Deed of Sacrifice. For through all the changes of Time, the Time-less Law abides :—*Realisation through Renunciation.*

RUPA : A SCIENCE OF COINAGE.

(*A criticism of Dr. Bhandarkar's views.*)

(By Pt. Pran Nath Vidyalankar Professor, of History and Economics, Hindu University, Benares.)

In the Mahavagga of the Southern Buddhist Canon we come across three words, *Lekha*, *Ganana* and *Rupa*. According to Buhler and Rhys Davids, the word Rupa has no connection with coins or the science of coinage, but denotes a form of writing. Dr. D. R. Bhandarkar, however, differs from them in regard to the interpretation of Rupa, which he takes to mean 'science of coinage' and quotes several passages from Kautilya, Buddhaghosh and Pali books in support of his contention. The above mentioned three words occur in the Kharavel inscription of Udayagiri and support to some extent the views of Dr. Bhandarkar. In the same way the words *Rupa-darsaka*, *Lakshanadhyaksha*, *Rupya-rupa* and *Tamra-rupa* occur in Kautilya and throw much light on the coinage and minting arrangements of ancient India.

Dr. Bhandarkar's views about the differences between Rupya and Rupa cannot however be accepted without further proof. His *Kapardak-Purana* may be a Purana on which the figure of a Kapardaka was impressed on account of its circulation amongst the traders, producers, and miners of cowrie-shell. As to Kautilya, he uses the word Rupya for silver only, except in a few places, where he incidentally refers to coins also.

As regards the meaning of Rupa, it is not possible to agree with Dr. Bhandarkar. He thinks Rupa to be a coin with some shape or figures, and to

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prove this he quotes the instance of the ancient Olbanion coins. To him "The coins of Olbania were thus the rupas, *i. e.*, coins which wore the figures, images of fish." But Kautilya has perhaps a different meaning in view when he uses the word Rupa. Generally he uses "Rupa" for shape, colour and things in general. At the same time we cannot ignore the fact that many times he refers incidentally to coin also(1).

The original meaning of Rupa.— Rupa has been generally used in Sanskrit literature to express a substance quantity or figure. The Bijaganita of Bhaskara is full of the use of Rupa and Virupa. (1) By these words he means plus and minus (2) or positive (3) and negative quantities respectively. Varahamihira also does not differ from him, using both words in a similar sense in his famous 'Brihat-samhita: (4) His commentator Utkal, explaining a passage (5) from the Brihat Samhita makes it quite clear.

As regards Kautilya, his Arthashastra abounds in the use of the word Rupa. The word has been used so ambiguously in some passages that it requires much effort to discover its true meaning. There are, however, a few instances, where the meaning is quite clear. For instance in the section on *Rupabhigraha*, (7) Rupa does not mean 'coin.' In the chapter on *Godhyaksha* Rupa occurs not less than six times. (8) The Rupa-traya of Bhaskara, Rupa-sata (*a*) of Kautilya. mean 'a hundred objects, 'here a hundred heads of cattle.' In the same way the expressions "*Rupa-mulya* (*c*) *Panikam rupam, haret* (*d*) *Panikam rupam dadyat*" (*f*) show that the word *rupa* here has no connection with the science of coinage.

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(1) Dr Bhandarkar: Lectures on Ancient Indian Numismatics.

(1) रूपत्रयं रूप चतुष्टयं च। रूपाष्टकं रूप चतुष्टयेन। वर्गे करण्या यदि वा करण्यो स्तुल्यानि रूपा ण्यथवा बहूनाम्। विशोधये द्रूप कृतेः पदेन शेषस्य रूपाणि युतोनितानि। रूपाणि तान्येव कृतानि भूपः।

Bhaskar: Bijaganita pp.—2, 4, 21, 22. Published by Channu Lal (1898.)

(2) यावत्ता वत्पञ्चकं यावत्तावद्भि स्मि भिः सद्भि-रूपैः। Ibid. P. 9.

(3) Ibid. 1–22.

(4) सार्धा स्तिस्रोगुंजाः सप्तति मूल्यं धृतं रूपम्।

Varahamihira: Brihat-Samhita (1895). E. J. Lazaras & Co., Benares.

(5) षोडशकस्य द्विसती विंशतिरूपस्य सप्ततिः सशता। Ibid. P. 994.

(6) एँग्रं विंशति रूपस्य सप्ततिः सशता। मुक्ता विंश-तेर्धरण धृताव्याः सप्तत्यधिक मूल्यम्।

Ibid, P. 992–993.

(7) रूपाभिग्रहस्तु। नष्टापहृतमविद्यमानं.....इत्यादि Kautilya Sanskrit Second Ed. P. 216.

(8) (*a*) जरद्गु धेनु गर्भिणी पष्टौही वत्सतरीणां सम-विभागं रूपशत मेकः पालयेत्।

(*b*) एवं रूपाग्रं विद्यात्। P. 128.

(*c*) पर पशुतां राजांकेन परि वर्तयिता रूपस्यश्वं साहसदंडं दद्यात्। P. 129.

(*d*) स्वदेशीयानां चोर हृतं प्रत्यानीय पणिकं रूपं हरेत्। P. 129.

(*e*) पशु विक्रेता पादिकं रूपं दद्यात्। P. 129.

(*f*) स्तेन व्याल सर्पग्रह गृहीतं व्याधि जरावसन्नं च भावेदयेयुरन्यथा रूपमूल्यं भजेरन्। P. 130.

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The thirty-second chapter of Kautilya's Artha-sastra is of special importance for determining the true meaning of Rupa. The passages "*Ghana-sushire va rupe, (9) Dridh-vastuke va rupe*" (10) have been correctly translated by Dr. Shamshastri as 'in a compact hollow piece and in a compact piece.' Indeed here Rupa cannot mean anything else but a piece or a substance. In the same way *sulva-rupa, (11) Rupya-rupa (12)* and *sesa-rupa* (13) refer to things made of copper, silver and lead respectively. Of course, *Rupya rupa (14) Tamra-rupa* 15) meaning silver and copper objects or lumps, can be said to be transferred into silver and copper coins. The word Virupa also has often been used ambiguously by Kautilya (16). Like Rupa, however, in certain passages its meaning is clear (17) Generally Kautilya uses it for mixed (18) or ill-shaped (19) things.

The ambiguous meaning of Rupa.— Passages, where the meaning of Rupa is quite clear have been already dealt with. I shall now turn to other passages where the term is ambiguously used. Take for instance the "*Tamra-rupa (20)* and *Rupya-rupa (21) of Akarakarmants pravartan.* Adhering to the meaning of Rupa discussed before we are led to suppose the meaning of Tamra-rupa and Rupya-rupa as things, that is, "coins" made of copper and silver respectively. Both passages are so ambiguous that we must connect the word "*Padajiva*" with "Rupya-rupa or takshna trapu etc." of last sentence, as the commentator has already done (22). Even then the meaning does not become clear. Similar is the case with Rupya-rupa also. This word must mean coin provided it may have no similarity in its use to the "*Binshati-rupa*" of Bhaskar

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(9) घन सुषिरे वा रूपे सुवर्णमृन्मालुकाहिं गुलकल्को वा तसोऽव तिष्ठतें। P. 91, 92.

(10) दृढ़ वास्तुके वा रूपे जतुगांधार पंको वा तसोऽव तिष्ठते। P. 91,

सपरिभांडे वा रूपे लवणमुल्कया कटुशर्करया तसमेव तिष्ठते। P. 92.

अब्भुपटलमष्टकेन द्विगुण वास्तुके वा रूपे वध्यते। P. 92.

(11) शुल्वरूपं सुवर्णपत्रसंहतं प्रनष्टं सुपार्श्वं। तदेव यमकपत्र संहतं प्रमृष्टं ताम्रतार रूपं चोत्तरवर्णकः। P. 91.

(12) आचितक पत्र परीक्षायां वा रूप्यरूपेण परिवर्तन विसावणम् P. 911.

(12) सीसरूप सुवर्णपत्रेणा वलिसंमभ्यन्तर मष्टकेन गाढपेटकः। P. 901.

(14) लक्षणाध्यक्षः चतुर्भागताम्रं रूप्यरूपं तक्षिणत्रपु सीसाञ्जनानां मन्यतमं मापवीज युक्तं कारयेत्। P. 84.

(15) पाद जी वं ताम्ररूपं मासमर्धमासक काकणीमर्ध काकिणीमिति P. 84.

(19) विरूपं चतुर्विंशति पणः। P. 2021.

(17) विरूपाणां वा तापनमुदक पेषणं च बहुशः कुर्य्यात्। P. 931.

(18) Ibid. P. 93.

(19) एवं नवं च जीर्णं च विरूपं च विभाण्डकम्। P. 931.

(20) Kautilya. Sans. Arth. P. 84.

(21) Ibid, P. 84.

(22) Kautilya's Arthashastra, Translated by R. Shewasastry P. 98. Com.

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(23). The Arth-shastra is full of such passages where the meaning of Rupa is not clear (24).

The meaning of Rupa darshaka.—As I have pointed out, Kautilya uses the term Rupa ambiguously in many places but in a majority of instances, the word does not denote *a coin*. Dr. Bhandarkar probably on the assumption that the primary sense of the word is a coin, has been led into explaining other words in a similar fashion. Take for instance the word *Rupa-darshaka*. According to him it means a coindealer or an examiner of coins (25). In Arthashastra, it occurs not less than five times (25). In two places it is associated with the word "*Panayatra*" and in a third it occurs with the word "*Hiranya*." Rupa-darshaka. In the latter passage the Rup-darasaka cannot mean a coindealer or examiner of coins unless *Hiranya* is used to denote gold coins. But if hiranya means simply, gold and not 'gold-coin', then Rupa-darsaka must be taken to mean a man who examines the gold (including coins and other objects) from the observation of stamped figures, colour &c. Thus a Rupa-darsaka seems to have been an officer of Government, whose function consisted of examining the colour, impressed figure and shape and detecting counterfeit coins, impure gold and inferior stuff mixed with the genuine commodity.

The Artha-shastra of Kautilya is full of the uses of Hiranya (27). It means always gold except in a few places where it refers incidentally to wealth or money in general. Hiranya used in the chapter of "*Hiranya-sandhi*" (28) and "*Hina-shakti-puranam*" (29) is a good example of the said meaning. The same thing may be said about the section of "*Yogati-sannidhana*. (30) Here its use for gold is quite clear. Indeed it is just possible the Hiranya of *Bhritya bharaniya* and *Gana pada-nivesha* (32) has been used

(23) षोडशकस्य द्विशती विंशति रूपस्य सप्ततिः सशता।

(24) (*a*) शुक्लं वैधरणं दंडं रूपं रूपिकमेव च। Kantilya. Arth. Sans. P. 851.

(*b*) लवणाध्यक्ष·····विक्रमाच्च मूल्यं रूपं व्याजीं। Ibid, P. 84

(*c*) आगंतुलवणं·····विक्रयः पञ्चकंशतं व्याजीं रूपं रूपिकं च Ibid P. 84.

(25) Tee. on Ancient Indian Numismatics

(26) (*a*) रूपदर्शकः पणयात्रां व्यावहारिकीं कोशप्रवेश्यां चस्थापयेत्। P. 84.

(*b*) रूपदर्शकस्य स्थितां पणयात्रा मकोप्यां कोपयत्। P. 2031.

(*c*) रूपदर्शको विशुद्धं हिरण्यं प्रतिगृह्णीयात्। अशुद्धं छदंयेत्। आहर्तुः साहस दंडः। P. 581.

(*a*) तस्मादस्याध्यक्षाः संख्यायक लेखक रूपदर्शक तीवीग्राहकः। 1 P. 691.

(27) Kautilya: Arthasastra. San. Pp—47, 290, 291, 305, 393, 1.

(28) पुरुषभोगं वा हिरण्यभोगं वा मित्रमिति। Ibid. Pp. 290, 291.

(29) त्वया मे संधिः। इदं हिरण्यं इदं चमित्रं। द्विगुणा ते वृद्धिः। Ibid. P. 305.

(30) हिरण्यप्रतिग्राहिणो वाऽस्य वल्लभाननुगृह्णीयात्। Ibid. P. 3931.

(31) अल्पं च हिरण्यम्। शून्यं वा निवेशयितु मभ्युत्थितो हिरण्यमेवं दद्यात्। Ibid. P.249 E

(32) धान्य पशु हिरण्यैश्चैनाननुगृह्णीयात्तान्यनुसुखेना दद्युः P. 47. E.

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for wealth and money as translated by Dr. Shama shastri. At the same time it is an undisputed fact that in the Artha-shastra it comes for gold only. Thus "*Rupa-darshaka vishuddham hiranyam pratigrihiyat. Ashuddham" chedayet. Ahartuh sahasa-dandah.* (33) This sentence means that the Government officer named Sannidhata shall take the gold into treasury detected by Rupa-darshaka. Impure gold shall be cut into pieces and the person who has carried impure gold with him shall be punished with the first amerement.

Taxation in the reign of Chandragupta Maurya, was generally in kind excepting fines, toll-dues and ferry-charges. It was the duty of the Sannidhata (" chamberlain ") to collect first class articles in the Government treasury. In order to guard against the admission of counterfeit jewellery and impure gold he was given the assistance of another Government servant *viz.*, the Rupa-darshaka to detect these things. Severe punishments were inflicted upon those who were proved guilty of the offence of passing off impure or counterfeit things into the treasury. If we accept the view of Dr. Bhandarkar, we shall have to suppose that carrying a counterfeit coin even by mistake was thought to be a grave offence at the time of Chandra-gupta. But this act can not be justified. No Government in the whole world can demand from the public in general so much altertness as to never mistake in taking counterfeit coin even a single time.

Generally kautilya uses the word 'Kuta' in the sense of false or counterfeit. He expresses the false agreement by "*Kut a pana karaka,* (34) while "*Kuta-rupa-karaka*" he uses (35) to mean the manufacture of counterfeit goods. It is clear from this that the word *Ashuddha* which has been used in the above sentence may mean impure but not false or counterfeit. Chanakya usually uses the word "Kuta-suvarna" (36) for counterfeit gold. In my opinion the word (37) "Kuta-rupa" used in the *Karuka-rakshana* means things instead of coins.

It has just been pointed out that Hiranya incidentally comes to mean property or wealth. Hiranya in the chapters on *Godhyaksha* and *Gana-pa ta-nivesa* fully illustrates this fact. In both places Dr. Sham-sastri has wisely abstained from translating the word as 'gold coin.'

Nowhere in *Gobhiliya Grihya-sutra* (38) and *sata-patha*-(39) *Brahmana* has the word Hiranya been used in the sense

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(33) Ibid. P. 581.

(34) Kantilya, Sans ; Page 211.

(35) Ibid. P. 212.

(36) तेन रागस्याप हर्ता कूट सुवर्ण व्ययहारी च व्याख्यातः । Ibid. 212.

(37) कूटरूपं कारयतः प्रतिगृह्णतो निर्यापयतो वा सहस्रं दंडः । Ibid. P. 203.

(38) नागन्धांस्रजं धारयेत् । अन्यां हिरण्य स्रजः । गो. गृ. ३ प्र. ५ का. ऋ. १५, १९ ।

(39) हिरण्मयीं स्रज मुद्गा त्रे रुक्मं होत्रे हिरण्ययौ प्राकाशा वध्वर्युभ्याम् । शतपथ । का. ५. ४. ५. २२। पृ ३०४ [अजमेर, वैदिक यन्त्रालय संस्करण]

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of gold coin. It always means there gold or golden things.

To return to Rupa-darsaka I think, he was not merely a coindealer or coin-examiner, but had numerous other duties entrusted to his care. In my opinion, the Rupa of Mahavagga and the Kharvel inscription of Udayagiri refers to the science of "Ratna-pariksha." In ancient times every king was expected to learn this science. There were many treatises on this subject. It is just possible that the Rupa-sutta of Buddhaghosa was a book on Ratna-pariksha, with a special chapter on coins. In the passages "Pashyati Rupatarkah Karshapanam, darshayati Rupatarkam Karshapanam" occuring in Patanjali, Rupa does not necessarily mean *coin*. The term Rupa-tarka can be grammatically explained as "Rupena tarkayati yah sa Rupa-tarkah," *i e.*, 'one who can establish the purity or otherwise of an article by looking at its shape and colour. I think the Rupa-sutta and similar works were prepared for those who did duty as Rupa-darsakas or Rupa-tarkas. I agree with Dr. Bhandarkar that in ancient time this must have been a lucrative profession.

Rupya and Rupaka.—The words "Rupya and Rupaka" are of great importance to us. According to the famous Sutra of Panini "*Rupadahataprasansayor yap*" Rupya refers partly to silver on account of its fine colour "Prasasta-rupa" and partly to a thing or coin in general made by hammering "ahata-rupa." There is no discussion about its first sense, i.e. silver. Kautilya's Artha-sastra is full of its use in the meaning of silver. (40) As regards its second sense "coin", there is difference of opinion among scholars. Many times Rupya and Rupa both the words occur in a single sentence and render the meaning to some extent obscure. Take for instance the passage "*Suvarna karanam asuchi hastat etc.*" In this the words "*asuchi hasta, rupya, sarupa, virupa, and prachchanna-virupa*" are all ambiguous. Indeed Dr. Shamshastri has wisely enough refrained in his translation of this passage (42) from discovering a new meaning for Rupya and Rupa.

Rupaka is the only word for coin which is not at all ambiguous. Like Somadeva, Kalhana and other

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(40) (*a*) तुत्थोद्गतं गौडिकं.....चाक्रवालिकं च रूप्यम् Ibid. P. 861.

(*b*) आयुक्तो वा सरूप्य स्वर्णस्तेनै ₹व जीयते। Ibid. P. 871.

(*c*) ताम्रापाद युक्तं रूप्यं रूप्यपादयुक्तं वा सुवर्णं। Ibid. P. 881.

(*d*) रूप्याभांडं घनं वन सुषिरं। Ibid. P. 881.

(*e*) रूप्यस्य द्वौभागौ। Iibd. P. 901.

(41) सुवर्ण काराणा मशुचि हस्ता द्रूप्यं सुवर्ण मनाख्याय सरूपं क्रीणतां द्वादशपणो दंडः। विरूपं चतुर्विंशं तिपणाः।.....प्रच्छन्नविरूपं मूल्यहीन क्रयेषु स्तेयदंडः P. 2021.

(42) Kautilya's Arthashastra. English translation. P. 255.

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Sanskrit writers, Varahamihira (43) uses this word in the use of coin only. His commentator (44) Utkala also explains "Rupaka" as a coin. I fully agree with Dr. Bhandarkar about the meaning of Rupaka.

Conclusion.—I may, in conclusion, say that in my opinion, the word Rupa had been never used for 'coin' up to the time of Chandragupta Maurya. The urgent necessity of organising a big empire compelled Chanakya to invent a system of Government based on an efficient bureaucracy and espionage. The principle of division of labour was applied in all Government departments. In formulating several of the rules and regulations new words were coined to denote new facts or phenomena. It would be easy to conclude on the authority of the Sutra above referred to of Panini that Rupa did not mean 'coin,' directly or secondarily upto 400 B. C. at any rate, taking that to be the lowest approximation of Panini's date. In the Artha-sastra, we come across a compound word of Rupya and Rupa for the first time in Sanskrit literature. According to its previously accepted meaning, it would mean a 'thing made of silver', but from the context we are led to accept that it may incidentally refer to coins also. I think that this wide use of the term Rupa is limited only to the Artha-sustra. Other writers have used it only in its original, limited sense, and have generally expressed the idea of coins by the word Rupaka.

CONTEMPORARY THOUGHT REVIEWED.

THE DIVINITY OF CHRIST IN THE MELTING POT.

The following excerpts from a letter to the Editor, 'The Youngmen of India' written in answer to another published previously will enlighten the reader as to the movement for a re-humanisation of once, wrongly as we believe, deified Christ:—

Whatever may be our conceptions of "divine" and "human" from the point of view of morality and religion, as monotheists we believe that there is only one God—the *First Cause of the Universe*, a Being who is eternal and who is independent. And the question is whether Jesus Christ is that God?

THE GOSPELS.

1. I am not sure whether the *purpose* of the Synoptics is 'that men may believe *in Him* (Jesus).' It is much more probable that it is that men may believe *in the Gospel of God according to Jesus Christ* (see Mark 1: 14).

2. The writer admits that (*a*) there is *some* difference between the Synoptics and the Fourth Gospel, (*b*) that the Synoptics give us, as it were, *a photograph of Jesus.*

But he does not tell us *how far* the *painting*, as it were, of *Jesus* by the Fourth Evangelist is a *true picture*. His statement, 'Interpretations are not necessarily wrong," does not help one much. They may not *necessarilly*

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(43) गुन्जामयस्य मूल्यं पञ्चाशद्रूपका गुणयुतस्य। रूपक पञ्चत्रिंश। प्रमस्य गुन्जार्धहीनस्य। P. 991 E.

मुक्ताशत्या त्रिंशच्छतस्य स पञ्चरूपकविहीना। P. 992 E.

(44) Ibid. Com.

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be wrong, but they are *sometimes* wrong. I beg to submit, with all deference to Mr. Phillips, that the picture of the Fourth Gospel *is* in some important ways a very different picture from that of the Synoptics—so much so that one may reasonably ask whether the two are pictures of the same person. "Most of us," says the writer, "believe that the real meaning of Christ comes out even more clearly in the Fourth Gospel than in the first three." Yes, it is true that many, if not most, people do think so. But when the painting of a person is different from his *photograph* we do not call the painting simply *clearer*.

The differences between the Synoptics and John are not trifling," says the writer. Quite true; but when he begins to show us some differences, I regret that he does not make the readers realize that the differences are *not* trifling. "For instance, the recognition of Jesus as Messiah, which in the Synpotics does not take place until Peter's confession, is present in John from the beginning." So far, it is all right. But which of the two will Mr. Phillips have his readers to accept? If the answer is—as I expect him to say—the Synoptics, then *all* the accounts of the Fourth Evangelist, in which we are told that the Baptist announced to the people Jesus to be the Messiah, that Andrew announced to Simon that he had seen the Messiah, that Phillip announced to Nathaniel that Jesus was the Messiah, that Nathaniel exclaimed to Jesus on the very first day he met Him, "Thou art the Son of God"—*all these are simply unhistorical.*

If this is realized, we can understand the Baptist's question at a later period, "Art thou he that cometh or look we for another?"

Whether Jesus was crucified a day earlier, as John would have us believe, or a day later, as the Synoptics assert; whether Jesus was crucified at about 12 o'clock noon and hung on the Cross only for three hours, instead of having been crucified at 9 a. m. and suffering the anguish for six hours, are, I must say, trifling differences. But the statement that Jesus began His ministry *after* the arrest of John, and not before, is not so trifling. If the Synoptics are right here, which I believe Mr. Phillips will admit, then the story that there arose a dispute between those baptized by John and those baptized by Jesus, or rather His disciples, and that the disciples of the Baptist reported to him that Jesus was baptizing more men than he, and that the Baptist said, "He must increase I must decrease; He is the bridegroom, I am only His friend," etc., etc., *are all unhistorical.* I am not here complaining that what Mr. Phillips is saying is incorrect, but that he does not sufficiently emphasize the difference between the Synoptic Gospels and the Fourth Gospel. I must also point out that, to say that the first three Gospels give the *facts* about Jesus and that the fourth gives the interpretation, is misleading--though I do not say that the writer intentionally misleads his readers. If the Fourth Gospel is an interpretation, it is *not* an interpretation of the facts that are recorded in the Synoptics.

Jesus Not Ordinary.

Dr. W. P. Paterson, Professor of Divinity, University of Edinburgh, says:

"During the years in Nazareth Jesus did and said nothing which challenged notice." P. 446a, Article *Jesus Chirist* in Hastings' one volume *Bible Dictionary.*

If a man lived in your town for about thirty years, during all of which time he did and said nothing which challenged notice, would you not call him a very ordinary man? Not that I have ever said that Jesus lacked intelligence or goodness, as we apply these terms to men *ordinarily.* When during His public ministry Jesus came to His native town, Nazareth—I do not believe that He was born in Bethlehem of Judæa—His townsmen, who had known Him as quite an ordinary man, stumbled when they saw His wisdom and the power with which He did His work. "*Whence* hath this man these things? What is the wisdom *that is given unto this man?* What mean such mighty works wrought by His hand?" Or, in orther words, "Where and how did this *ordinary* man get this wisdom and this power?"

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Probably some psychologists may say that this wisdom had been there before, but that it was lying latent until the Spirit of God acted on it and drew it out and made it manifest. If so, I will not dispute that point. It is said of Hans Andersen, the author of the *Fairy Tales* that when he was a boy, more than one of his teachers thought at he was quite stupid.

The Object of Faith

'Even in His human career," says the riter," Jesus put Himself forward as the object of saving faith, and made no distinction between men's trust in Himself and their trust in God. This has been lately so confidently denied." It was I who denied it, and I again deny it most deliberately. In the Gospel of John, Jesus is represented more than once to have asked men to believe in Him—as the object of their faith. But I challenge my friend Mr. Phillips, or anyone else, to give me a single passage from Synoptics where such a claim is made. I admit that Jesus did expect His countrymen to believe that He was sent by God, that God was with Him and using Him in His service. But nowhere in the Synoptic Gospels do we read that Jesus ever asked any man or woman to put his or her trust in Him. "Have faith *in God.*" we read in Mark 11: 22. In the Sermon on the Mount, Jesus teaches men to put their trust in God. "Your heavenly Father knoweth that ye have need of all these things"; "All things are possible with God"; "All things are possible to him that believeth."

Parallel with Rama Incarnation Story

The deification of Rama or of Krishna was no more sudden than—I say with all loyalty to my Lord and Saviour—the deification of Jesus.

In each case it took two or three centuries. It may pain Christian eyes to read this in print; but it ought not to cause more pain than what Christian missionaries have been writing and printing about Rama and Krishna. Let no superficial reader get the idea that I am putting my Lord on no higher moral plane than Rama or Krishna. Nothing is farther from truth. I hold that even the great Budha is not to be compared with my Master. No; He is unique among the sons of men. But history of religion and historical criticism compel me to say that the process by which Rama and Krishna were deified is qulte parallel with what happened during the four centuries of the Christian era.

From a study of these excerpts the reader will see that mutual contradictions and discrepancies between various parts of the Bible are becoming manifest to Christians that are thoughtful, and study, instead of only believing in, the Bible. We welcome the movement and shall be glad to see a thorongh reform in the Christian dogma, for only thus will the distance between the Veda and the Church diminish, and let us hope, ultimately vanish.

SUN THE TRUE DOCTOR.

Probably Norman Davey, who lived and wrote in the latter part of the eighteenth century, was the first scientific man who clearly recognised the value of sunlight—and his panegyric of the blessings of sunshine is worth quoting here:—

"The Sun is a great dispeller of ill-humours. He is the healer, the life-bringer. He is the only true doctor to the troubled mind. He is the best apothecary in the world. There is no tonic sold for gold over any chemist's counter so remedial as that celestial pick-me-up, which is poured for nothing at daybreak over the wide counter which is the rim of the Earth."

Sir Oliver Lodge, however, was the first of our eminent modern scientists to support actively the efforts of the Smoke-Abatement and other kindred societies for similar reasons. His statement that those who live in our large cities and centres of industrial activity are terribly handicapped in their struggle to maintain a healthy existence, because they are condemned to pass their

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days " under a pall of haze and smoke which effectually screens them from the health-giving and germ-destroying rays of the sun," has been widely quoted.

Sir Henry Gauvain, the medical superintendent of the Alton and Hayling Island Homes for crippled children, has stated that—

" Absence of sunlight has a depressing devitalising effect, evidenced alike in the mental and physical condition of those deprived of its influence. Death stalks through the land in the dreary days of winter. The darkest hour precedes the dawn. It is at that time our vitality is at its lowest, and death so often conquers life. Sunlight stimulates and enlivens; it is of help in almost all conditions. It is the greatest of all natural tonics—like good champagne it invigorates and exhilarates. Sunlight and fresh air are such valuable therapeutic agents that the extravagant claims made by enthusiats are not only wholly unnecessary, but actually may defeat their object "

Finally, a special article by the medical correspondent of *The Times* may be referred to. In the issue of April 18th this year it was stated that the death-rate of 12·1 per 1,000 for the year 1921 was the lowest ever recorded for England and Wales since the Registrar-General's returns were instituted; and that this lowest death-rate coincided with, and was no doubt due to, the fact that 1921 was one of the sunniest years ever experienced in the British Isles. According to this authority—

"The sun is the world's antiseptic, and it may sound an extreme statement, but there is reason to think that a smokeless atmosphere would do more to rid us of our diseases than any other conceivable means of prevention. We should in summer have a daily flushing of our streets and houses with the great antiseptic, and even in winter the unfiltered rays would keep down the vermin which threaten us. We cannot make our winters warmer than they are; but we can most emphatically secure the services of 'nature's game-keeper' to prevent the annual overgrowth of bacterial pests."

Direct medical evidence is, in fact, now available to prove that both tuberculosis and rickets are diseases which develop rapidly in children in the absence of sunlight, and that both can be checked and cured by the exposure of the children who suffer from them to the direct rays of sunlight.

In a pamphlet, published recently, upon the work carried out at Sandy Point, Hayling Island, for the treatment of tuberculous children, the author, Mr C. E. Lawrence, states that—

" The manner in which the sunlight brings healing is still a subject of controversy; but, apparently, its action is dual—a local effect on superficial wounds, or lesions, consequent on the direct bacterioidal influence of the sun, being combined with the beneficial inflammatory action which a graduated exposure promotes The ultra-violet rays, to which many observes attribute the value of sun treatment, have no penetrative force. An explanation has therefore to be found for the effectiveness of sun treatment in deep-seated lesions.

" It has been shown that often great benefit accrues to patients who pigment well, that is, who become rapidly brown on exposure to sunlight. The pigment has a protective function, permitting a prolonged exposure to the sun and air without harm being caused to the patient. A person will-pigmented can tolerate extremes of temperature which would be injurious, perhaps even fatal, to a non-pigmented person."

PROHIBITION IN CHICAGO.

The following are a few extracts from a statement dated Oct 1922, issued by the Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church, 110 Maryland Avenue N. E, Washington, D. C:—

The effect of prohibition in Chicago is indicated by statistics dealing with crime, pauperism, thrift, disease, industry, commerce and real estate.

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The bank clearings in 1921 were practically the same as in 1918, the last wet year, but the total savings deposits increased from $249, 436, 913 to $509, 086, 968. This evidences a striking increase in thrift on the part of those of moderate means. Particularly noticeable is the increase in savings deposits in banks which are located in foreign speaking communities. Bankers are not of two minds in regard to this. It is noticeable with what frequency banks have been established at old saloon locations. A picturesque change of this character is the establishment of the new Cragin State Bank at Armitage and Grand Streets, on the location of the old "Whisky Point" Saloon. Another such change is noted in the demolition of the old Woodlawn Cafe at Sixty-third Street and Cottage Grove Avenue, on which site will be erected the new home of the Washington Park National Bank.

The total arrested for 1921 are very much higher than 1920. Arrests fell in the first full dry year, 1920, to 94,453 from 110,819 in the last full wet year, 1916. In 1921 there was a very large increase to 125,843, and as the Department of Police has not yet published its 1221 report, this can not yet be understood. It is evidently due, however, to police policy. Recent crime statistics of Chicago crime institutions indicate a large remaining improvement caused by the prohibition law. A bulletin of the Chicago Crime Commission, for instance, gives figures for murder, burglary and robbery for the years of 1919, 1920 and 1921, as follows:—

	Murder	Burglary	Robbery
1919	330	6,108	2,912
1920	194	5,495	2,782
1921	190	4,774	2,588

In 1918 there were 10,124 admissions to the House of Correction. In 1919 this number had fallen to the astonishing figure of 5,723. In 1920, the first full dry year, the number declined further to 4,681. In 1921, however, the figures rose to 8,566, almost double the 1920 rate, but still far below the rate for the last wet year, and still further below the average for the period 1913-19 inclusive, which was 13,924. Especially significant is the fact that in 1918 there were 57% of recommitments, and in 1921 only 35%.

Men whose wicked cause depends upon the deception of people, have recently called attention in the public press to the increase in crime in 1921, over 1920, and have pointed to it as proof of the failure of prohibition. They take it for granted that the public will not remember that both 1920 and 1921 were dry years, and that a correct comparison would be with the last wet year. What brazen shamelessness incites these people to point to their own handiwork, to the direct results of their atrocious assault upon a law which has worked such benefits to the community!

The total felony, misdemeanor, and quasi-criminal cases filed in the Municipal Court in 1918 totaled 129,817, and in 1920, the last year shown in the latest available report, was 109,899. In the Morals Court there was a total of 7,745 cases in 1917, and 4,844 in 1920. An evidence of the different conditions facing the criminal classes is to be found in the Municipal Court Report on restitutions made by those on probation. In 1918 and 1919, 3,815 criminals were admitted to probation and only 2,880 in 1919-1920. Nevertheless, the restitutions in the prohibition years amounted to $278,131 47 as compared with $40,611.61 in the wet years In the Juvenile Court, the Chief Probation Officer, Mr. Moss, reports 3,036 alleged delinquent boys and girls in 1918, and 2,415 in 1921. The alleged dependent boys and girls fell from 2,083 to 1,292.

That drink was very much less of a factor in crime statistics in 1921 than in 1918 was shown by the report of the Medical Superintendent of the House of Correction. There were in 1918, 345 cases of acute alcoholism, and in 1921, 61; 1,614 cases of chronic alcoholism in 1918, and 127 in 1921; 109 cases of delirium tremens in 1918, and 3 in 1921. Nor is there anything to show that prohibition has increased the drug consumption. In 1918 there were 263 cases of [illegible] in the House of Correction and only 161 in 1921.

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Welfare Relief.

Prohibition has greatly simplified the task of the welfare worker in Chicago Cases of County relief immediately after prohibition fell greatly. The figures at present, however, are in excess of the last wet year although far below the years 1915, 1916 and 1917. At the Cook Country Infirmary, however, the total admissions for 1921 were only 2,732 as compared with 3,120, for the last wet year. In his annual report for 1920 (Charity Service Report, 1920, pages 95-96), the Superintendent of the Oak Forest Institution says:

"The advent of prohibition undoubtedly has had much to do with the shrinkage of our population. A large percentage of our male inmates come from the lodging-house districts and formerly were heavy drinkers. In the days when liquor was cheap and lunches were served in saloons free of charge, these men were but little interested in caring for themselves outside of living from hand to mouth, the most scanty sort of fare seeming to satisfy them. Temporary breakdowns in their physical or mental conditions were of frequent occurrence. The infirmary's doors were open and they flocked hither in great numbers. They came for repair, and they received it. However, about the time the price of illicit liquor began to soar, and as saloon free lunches no longer were spread, there was a noticeable lessening in the arrivals at the institutions. The squandering of earnings, meagre as they might be, was halted, physical and mental breakdowns became a thing of the past, and the habitual poor house guests no longer sought shelter there."

The Cook Country agent in his report gives some of the causes of distress in some of the cases, and he reports drink as the cause in only 8 cases investigated in 1920, and in 76 cases investigated in 1918.

The United Charities has had a somewhat similar experience. Cases under care by the United Charities in 1918-1919, numbered 5,842, and in 1920-1921, 5,547. Intemperance as a cause declined from 429 in 1918-1919 to 61 in 1920-1921. It is said by the United Charities that "there is a decrease of 20% in the number of families whose difficulties were combind with illegitimacy, imprisonment, begging and non-support during the last two years. The latter factor is fast disappearing. During the same two years, social disease among these families has diminished 22%. A questionnaire sent to the Social Welfare Workers brought thirty replies. In practically every case, these replies reported better family housing, better furnishings, better food and clothing, more luxuries, greater regularity of employment. Twenty-two of the thirty reported special cases of improved family conditions caused by the removal of liquor temptation. Only one found drunkenness as commonly now as formerly.

The Battle with Sickness and Death.

Chicago now has the lowest death rate in its history; 11.08 per thousand of population; the previous lowest death rate on record was in 1904, 13.85 per thousand in a city of 3,000,000. This means a saving of 6,300 lives a year. Deaths from alcoholism in 1917 numbered 160 according to the coroners' report. In 1918 under war time restrictions, the number fell to 45, and in 1919 to 37. The average for the last seven wet years was 114, and for the two entirely dry years 41. Deaths from alcoholism, not limited to the coroners' statistics, total 187 in 1917; 99 in 1921. In 1918 there were 7,000 deaths from pneumonia; in 1921, 2,177, which substantiates the accepted medical opinion that alcthol is a major causative factor in pneumonia. Back as far as 1912, there has not been previous to prohibition, in any year, less than 3,800 deaths from pneumonia. Death from tuberculosis of the lungs fell foom 3,276 to 1,957 between 1918 and 1921. The average for the years 1912-1918 was well above 3,000. The total number of deaths in 1918 was 44,605; in 1921, 30,819.

The figures tell their own tale.

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MANORAMA.

OR

THE NEW WOMAN REDEEMED.

(A serial story specially written for the Vedic Magazine.)

(By "Kaushala")

CHAPTER XX.

Popping the Question.

Omnia vincit amor, noset cedamus amori—virgil.

A small but neat little house stands apart from other houses in a thinly populated part of Benares. The house has two spacious living rooms, one bath room and one kitchen. The house has an odour of sanctity about it. Whoever passes by it feels that it is a house occupied by a deeply religious family. Fumes of scented smoke greet the olfactory nerves of the neighbours and the wayfarers at day-dawn and sunset every day for Homa is performed regularly in the household The occupants get up very early in the morning and are ready for the day's work after their ablutions long before their neighbours have risen from their beds and this alike in summer and winter. The house is well-known in the vicinity for it is the resort of saints, scholars, professors and students. There is scarce a tongawallah or an ekkawalah in the city or cantonment of Benares who would not take you to it. Not only learned men, but even educated ladies of the town frequent the house for the weekly meetings of the Arya Istri Samaj. The Nari Rashtryi Sammelan and the Nari Samaj Sudhar Singh are held there every Tuesday, Wednesday and Thursday. Not a leader of the country on a flying visit to Benares would omit to call there. The house is most appropriately named Vidya Mandir. It is occupied by Professor Pujare Lal and Kumari Medhawati Saraswati—a title conferred upon her recently by the orthodox Pandits of Benares on account of her exceptional proficiency in Sanskrit, her heterodoxy and Arya Samajic views notwithstanding. Medha sways the hearts of the women of Benares and Pujare Lal rules over the intellect of the men. The hospitality of this small household is also proverbial. The brother and the sister are always ready, willing and eager to share their severly simple fare and the very limited accomodation with guests invited or uninvited and the intellectual entertainment provided there with unfailing grace and inimitable charm adds a spice to creative comforts dispensed with unrivalled heartiness. While the intellectual brother appeals to the intellect and gives food for thought, the charming sister with entrancing radiance storms the heart, captures the imagination and stirs the emotions. What strikes even a casual guest is the fullest communion and the completest harmony between brother and sister. They are twins in mind though not in body. They anticipate each other's wishes, read each other's hearts, sense each

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other's moods with scientific accuracy and precision. They never hide anything from each other. Their friendship is even stronger than their blood relationship and each has become indispensible to the other. Medha's respect for her brother is blended with a tender and maternal solicitude for his health and comforts. No mother or wife could have been more tender and solicitous than this little sister. On the other hand, Pujare Lal's love for his fragile sister is interpenetrated with a paternal indulgence and sense of responsibility. Medha's father, if he had been living could not possibly have shown greater assiduity in looking after her health and have watched the unfoldenment of her rich mind and matchless faculties with greater fondness and with a more marked proprietory air than does her brother.

Just now Medha is seated all alone on a mattress in her sumptuously clean room. She is in a brown study and is poring over the contents of a letter whose wrinkled appearance clearly shows that it has been read many times. The discolouring marks show that this reading has cost the girl many hot and blinding tears. She is suddenly roused from her reverie by a soft pat on the head. She suddenly turns round and confronts the startled look and pained mien of her beloved brother. She attempts a forced smile as she embraces him and then suddenly explodes into loud weeping.

"What is the matter, my dearest darling and sweetest love? What ails my sweetie? Why this sudden convulsion" cried out the brother in a tone of melting tenderness mixed with genuine anxiety."

"Brother dear, it is nothing very, serious. It is an emotional outburst which is passing away" replied Medha who had now controlled herself with a phenomenal effort.

"But what has occasioned this outburst? I have a suspicion that this letter has something to do with the matter. May I have a look at it?"

At this Medha hung down her head in bashfulness and softly slipped the letter into the hand of Pujare Lal."

The letter which Pujare Lal read with mingled feelings of admiration, pride, sorrow and pain ran as follows :—

Lahore,
15th June 1921.

Ever dearest, most dearly beloved and sweetest darling Medha mine—mine now and mine everlastingly. Fondest love and tenderest Namaste.

Excuse me, dearest and loveliest, for the audacious tone in which I have ventured to address you for the first time. Would to God it may not be the last—to-day.

Out of the abundance of heart the mouth speaketh. I love you, my darling, ardently, passionately, and devotedly. There is nothing on earth that I would not cheerfully undergo to prove this love. For me, you are the incarnation of the most perfect loveliness, the embodiment of the highest ideals of womanhood, the apotheosis of all that is sweet, angelic and divine on God's earth. I know you are weak and fragile in body and would not, therefore, will

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ingly undertake the burdens of Grihastha. But I feel that my soul is mated to yours. I simply beg of you the right to watch over your health and to mould your mind. I know dear Pujaralal is discharging this duty most conscientiously, but I feel that you are mine, and have always been mine. Pujare Lal was the trustee acting upon my behalf and I must redeem the trust. My claim upon you is divinely appointed and is embedded in the eternities of nature. I must have you and will have you. I know you cannot honestly deny that you reciprocate my love. Why not, then become my wife? This letter, mad though it be, is not a secret letter. I honor and adore you, my goddess of spotless purity and heavenly chastity far too much to entertain even the thought of clandestine correspondence. To my mind there is nothing dishonourable in a proposal of marriage. Marriage is a sacrament according to the Vedic Dharma which the almighty Himself blesses and a suitable companion for life is an aid to salvation. I have shown this letter to Vishnu and Devadatta before posting it. You will, of course, give it to brother Pujare Lal after you have read it. I do not want a written answer. I can not survive the shock of a written refusal—a piece of writing is so cold and callous to all appeals and a written acceptance appears to me to be formal and too dull and prosaic. I will reach Benares on the 18th just twenty four hours after my letter will have reached you—and hear with my ears the verdict of fate uttered by your divine and oracular lips. With best love and a heart throbbing with hope, palpitating with expectation and heaving with doubt and confusion.

I am,
Ever yours,
HARI.

After reading and re-reading the letter, Pujara Lal returned it to Medha and said—"I never thought that Hari, the gruff bear, the unkempt scholar, the unhewn biblomaniac, the merciless psycho-analyist, the unsparing controversialist, the uncompromising critic, the sledge-hammer of the Arya Samaj, could be so emotional and make such a complete surrender to a woman. Medha mine! I am proud because you have, by your charm, conquered the heart of a man good as gold and true as steel. I am sorry because I know that you are not a marrying girl and his heart will break—and perhaps yours also for you love him too. I am pained because I can not even hear the idea of separation from you. Well, Medha, what is to be the fateful decision that you propose to pronounce to-day.

"To-day! Why so soon as that."

"Yes to-day. It is the 18th. My watch is a standard time-keeper and unless the Punjab Mail is late, Hari must be on the way to this house. I hear the sound of carriage wheels. Behold, the carriage has stopped in front of our house. With these words, Pujara lal rushed out of the room and caught Hari in his arms.

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THE WORLD OF BOOKS.

आत्मदर्शन–*By Sriyut Narayan Swami. Published by M. Rajpal at the Saraswati Ashram Lahore. Price 1-12.*

The author of the book is the celebrated Mahatma Narayan Prasad, who for so many years was governor of the Gurukula at Brindaban. His *Vanprastha* days which he passed in solitary studies appear to have been utilized to the great benefit of both the Mahatma himself and the religious and philosophic world which to him now as Sanyasi, must be his own wider self. The bibliography attached to the book contains the names of more than a hundred books. The Mahatma has gone through these books, not cursorily but with deep insight into their meanings so as to be able either to cite them in his support or criticize the views adumbrated in them. His attempt has been to exhaust all sources of inspiration, whether of the East or of the West on this most vitally important question in religion and philosophy, viz. that of Atma or Spirit. Beginning with Hackel and others who deny the existence of any non-material entity, whose opinions by the way he has tried throughly to sift, exposing their fallacies not to ridicule, much less to contempt, but to serious attention and critical judgment, he has ended with the philosophical systems of India, both Vedic and anti-Vedic. His line of reasoning may convince some, and fail with others. The wealth of information however that the book contains must be found of immense value by all classes of readers. For his adversaries he has a sweet regard. He means to win them by love, and not to incense them by taunts. He states their case fairly and then proceeds to judge their position in the spirit of cool research into truth. Not even once does he err against decency and decorum. The book is first of its kind in the Arya Bhasha literature. Those fond of philosophic studies in epitomes will find in it the case for and against Atma stated in full and yet in brief, in full in view of the sources tapped and in brief in regard to the scope it covers.

On the Sand-Dune—By S. K. Vankataramani. Published by Ganesh & Co., Madras.

The author is a day-dreamer. By his *Paper Boats* he has already made a name for his chastae flawless English, in which he clothes his fine fancyings of a poet. He longs for the good old premachinary days. Properties and possissions, those concrete monuments of the agelong selfishness of that puny human creature, whose passion grows and yet grows, as he himself diminishes in spiritual stature, appal him. As a sample of, and as a key to, his outbrustings in the book we are reviewing, we shall excerpt a section.

O Man! toil not; sweat not for son and grandsons. Till your one acre of lan with pleasure, tend your cow, and spin an weave your cloth and toil no more. Unde the noble and peaceful shade of a *Vat Vriksha* with father, mother and wife lead life of utter simplicity and contemplation.

Build no more in brick and mortar. D no more into the bowels of the earth f silver or gold. Hoard no more surplus foo Nor mint your soul into copper that y ...ility pass to ...ns unborn.

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Daily Meditations—Compiled by E. J. Cooper from the Works of Annie Besant. Published by the Theosophical Publishing House, Adyar, Madras. Price Re. 1.

One may or may not agree with the political and philosophic views of Dr. Annie Besant. There can however be no gain-saying the fact that she has spoken and written what shall through all time be esteemed valuable. The passages culled from her works for the purpose of this book are no doubt worthy of thoughtful study.

Atma-Gyan or Life in the Spirit. By T. L. Vasvani. Published by S. Ganesan & Co., Madras.

In every writing of T L. Vasvani there is apparent a deep tinge of spirituality. His view-point of looking at things is spiritual. And when he writes immediately of the *Spirit*, it is natural he should be at his best. His aim in writing this book is to unite the world in bonds of the unity of spirit. He means to reconcile religions first. All religions appear to him true—aspects of Truth that in its nature is divine. His view of the future of humanity is a synthesis of all of them. To those of his way of thinking the idea is welcome. Bits of truth no doubt there are in every religion. But to them are added accretions that require a mighty process of purging. We wish he were to supplement his imagination with a study of the scriptures, in interpreting which he sometimes errs.

A Survey of Indian History, (1757-1858) By Keshavlal H. Kamdar M. A. the College, Baroda. Published by the author. Price Rs. 3.

The book under review covers a part (1757-1858) of the British period of Indian History. From the point of view of the rulers, under whose inspiration the books extant on the subject have in general been written, this volume ventures to say a few bitter truths. It deserves to be read widely. In the new awakening that is at work in the land, there is need of true estimates of the services and if there be any, dis-services that the present government has done to the country. The present volume is an attempt in that direction. Not yet all that is wanted, it paves the way for other writers. We welcome the departure that the writer has made and congratulate him thereon. As an illustration of what we say, we reproduce below a few lines from the character-sketch of Clive :—

During his first administration, he had unequalled control over the Nabob, Mir Jaffar. He could have been of immense service to him in the work of re-organization. But he showed almost a criminal di regard for this. In this he differed considerably from his successor, Warren Hastings. He suggested no provision for the better equipment of Englishmen to enable them to act as efficient rulers in the province. He could not have been blind to the fact that the Double Government he erected at Murshidabad was only a compromise, that it was by its nature transitional only, that sooner or later, the Company should have to assume the direct administration of the Nabob's provinces; and still he failed to impress his personality on the political machinery of the state in British India. The Double Government fell to pieces soon after he retired to England His was not the concern for the political management of the people. He mainly concerned himself with the task of increa ing his own profits, those of his colleagues in India and his masters in England. He had no sense of the high moral purpose which should be the main link between England and India. If he removed

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Siraj-ud-daula and made way for Mir Jaffar, if he obtained the Liwani, and created that political system in the northeast of India which lasted up to the time of Wellesley, it was because he desired to make the economic exploitation of Bengal and Behar by the East India Company more immune from interference from abroad, and from the Nabob. If he suggested the conquest of the weak Mogul Empire in India to the elder Pitt, it was because, he thought, the revenues of the conquered Indian provinces might go to wipe off the national indebtedness of England. As in his personal, so in the English connection with India, the *motiff* was economic, narrow-minded, selfish and materialistic. If this view be accepted, it is rather not very true to speak of Clive as the real founder of the British Empire in India: a Plassey or an Arni may win Empires but it never retains them.

WHIMSICAL INCONSISTENCIES OF RELIGIOUS SECTS.

The Quarterly Journal of the Mythic Society for January 1923 contains a paper, entitled 'Fish and Religion in South India,' by S. T. Moses, in which interesting information is given as regards discrepancies between the belief and practice of numerous vegetarian sects living in Malabar. All profess to refrain from injuring fish and all eat fish. The reader will be amused to read the following extract :—

Even a hurried tour in these parts is enough to convince a visitor of the enormous sanctity attached to fishes and if he is an enthusiastic follower of Izaak Walton, he may have cause to be annoyed at what to him appears to be the unnecessary fuss made about his attempts to catch the fish in our sacred waters. Further a paradox puzzles him when he notices how much fish enters the dietary of the residents here. Most castes embracing the Hindu religion include notorious fish consumers while even many Brahmans in some parts such as Canara are ichthyophagous. Unlike the Egyptian who excluded all delicious fish from his list of sacred ones (*Oxyrhynchus*, *Phagrus*, *Lepidotus Latus* and *Maeotes*) and dedicated to God only the unwholesome and other poisonous fish unfit for human consumption (p. 192, "The ancient Egyptians" by Wilkinson, Vol. II. 1874) the Hindu includes among the sacred fish even the mighty Mahseer (*Barbus tor*). The Hindu, with an admirable self-restraint scrupulously refrains from conciliating his gustatory nerves with a repast of sacred fish and resents in a very demonstrative way any attempt of an ignorant foreigner who thinks the tame fish lodged and fed in the temple tanks and sacred rivers excellent victims for his sport! In Malabar "injuring certain kinds of fishes specially bred in tanks attached to certain temples which are invested with varying degrees of sanctity is regarded as a sin" (p. 200 *Malabar and its Folk* by Gopal Panikkar, 1900). The sacred fishes are the carp (*Cirrhina* spp. and *Barbus* spp., small species), the minnows (*Danio* spp. and *Rasbora* spp.) the barbels (*Barbus* spp.) the Carnatic carp (*Barbus carnaticus*) and the Mahseers (*Barbus tor* usually but also *Barbus mosal*). A ritual observed by the worshippers at shrines consists in part of the feeding of fish, an act which is considered meritorious. Rice, etc., used in connection with Shraddas and other ceremonies is thrown to the fishes, which being fed sumptuously like princes, sometimes attain huge sizes and are very tame.

The fish consuming propensity of Muhammadans is very clearly seen in their making fish a heavenly food—a delicacy allotted to the faithful in Paradise and in the ingenious explanation offered by them *re* the taboo on the flesh of animals slaughtered without the offering of "Hallal". Fish being aquatic does not wait for the butchers' knife to give up its ghost. but does so soon after it lands on "terra firma". Hence they say that Muhammad cut the throats of all fish by throwing his blessed knife into the sea. It is only the bony fishes which have been so dealt with, the opercular openings being the deep cuts! This explains why the rays (Tamil: Thirukkai) and dog-fishes (Tamil Sura ; Malayalam Sravu) which have only small gillslits are not eaten by the Muham-

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madans. Some say it is out of deference to their 'human' habit of giving birth to living young instead of laying eggs as other fishes do. Muhammadans like the Jews are also forbidden from eating fish without fins or fish without scales. In the first set are included the rays (Malayalam: Therandi) and under the second come the catfishes. (Tamil: Keluthi; Malayalam: Etta.)

Though Buddhist pagodas, in Burma and Nepal. have sacred fish in their tanks, in South India no vimana possesses any. Buddhists profess great horror at the deprivation of lives of lower animals and fishermen are considered very inhuman. Carvings are not uncommon in Buddhist sculptures, depicting fishermen being "hooked" and drawn to the fiery furnace. However their immoderate liking for a fish diet is notorious; the consumer goes scot free while on the fisherman's head is heaped up all the blame of 'fish-slaughter.' A story is current, as illustrating the casuistry of a *pongee* for obtaining fish. A young fisherman built a chatram for Buddhist *pongees* and supplied them with fish for food. No *pongee* would stay there as the man was a fisherman and as the food was obtained at the expense of the lives of innocent fish. One *pongee* however stayed there for a longer time than the others and to him the fisherman complained that no *pongee* embraced his hospitality and in fact shrank away from him and his hospitality as if from a pestilence. The *pongee* told him the reason was not far to seek and that it was his profession. He then wanted to know how the fish were caught. When the fisherman was explaining his methods, the *pongee* wished to know if the river or the expanse of water was completely blocked by the net and if the river was open to the fish if they chose to avoid the net. When the fisherman said that only a third of the river was obstructd by the net the *pongee* absolved the fisherman by saying it was no fault of his if the stupid fish in spite of having two thirds of the river to go up and down, should fall into the net! From that day the *pongee* stayed in that place and had his regular quota of fish!

Christians eat fish immoderately for even the devoutest do not refrain from eating fish on days they are supposed to abstain from meat *e.g.* during Lent days and Fridays. Fish is not meat as is seen from the triple combination. "Fish, flesh or fowl" but according to what logic is not known!

The Jains, who are found in the North Arcot, South Arcot and South Canara districts are the only people who scrupulously abstain from eating fish or flesh. Their extreme carefulness to avoid meat diet may be judged from the fact that "they do not partake of food before sunrise or after sunset and alwas carefully filter water in order that they may not destroy the animalculæ in it" (p. 191, South Canara District Manual, Vol. I, 1894).

EDITORIAL REFLECTIONS.

THE SEED OF THE CHURCH.

The blood of martyrs is the seed of the Church. The Vedic Church counts among its recent martyrs, martyrs that have consecrated their lives in response to the call of Dayanand, the latest Vedic Rishi, martyr No. 3. today. At the top of the roll of honor stands the name of Pt. Lekh Ram, whom the Arya world rightly revere as its most undaunted pioneer *Vir*. Pt. Tulsi Ram who came in next for the honor lies in the soil of Faridkot, to our unspeakable shame, 'unwept, unhonored and unsung.' In Faridkot, alas! our Church instead of prospering, is, since the day of the

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Martyr's death, dead. The voice has so far remained, with the voice of the Martyr, throttled, while we have been callously looking on. The Arya Samajists have shown criminal neglect of their duty to their assasinated brother.

To-day in a line with those illustrious names there appears a third. Ram Chandra, a lad barely of twenty-six has been done to death by a shower of *lathis*. On 14th of January last he went with a party of Arya Samajists, preachers and members, to Botaira, a village some thirteen miles from Jammu. There, as in other parts of the Jammu State, there live Meghas and others, doomed by the Hindus to a miserable sort of ostracism as 'untouchables.' The deceased had an instinctive love for these people. Himself a Mahajan he delighted in being called a Megha. In his humble way he had been working for their uplift and had established a *pathshala* or two for their benefit. The efforts, humanitarian in their entire conception and execution had brought him in conflict with men of influence and authority. Yet he budged not an inch from the pursuit of his goal. He plodded on his path, as best he could.

The campaign he had organised that day was in pursuance of the same ideal. As a preliminary step to the establishment of a *pathshala*, a *Jalsa* was to be held that day, for which announcements had already been made by means of posters.

A mile from their destination the party were apprised of danger ahead. They decided not to advance. A large number of so-called 'untouchables' had in the mean-while mustered round them, and lest they be disappointed, it was resolved to hold a meeting for a song and a sermon there, when all of a sudden a horseman turned up, and in a reassuring tone tried to convince them that their fears were based on a mere delusion. They could proceed, he said, on his personal surety for their safe conduct and return The reassurance, instead of being encouragement, appeared to them a reuse got up to ensnare them.

They at once made up their mind to return, and were yet preparing to pack up their *daris*, etc., when a few more horsemen came up, and stood round the party. They were followed, in an instant, by a huge force, to use a military expression, for in truth they were nothing else, of infantry, armed with bamboos. As to their numbers, their name was legion. "Where is Ram Chandra? Where is the Khazanchi? We come to make an end of him, to beat him to death?" Was the universal though heterogenous, cry. What followed was a scene of indiscriminate belabouring of Meghas and Arya Samajists. Every one of these was bereft of his clothes, his money, every thing on his person, except those parts of his dress that served to cover his naked body, viz. a shirt and a *dhoti* or *pajama*. Those that liked were allowed to fly. Only Ram Chandra, who was preparing to get into a tonga, was dragged upon the ground and belaboured hard till he lay senseless, or as his assailants appear to have thought, no better than a lifeless corpse. One of his companions, Bhakta Ram, a member of the Jammu Arya Samaj, was, however, not made of the 'flying' stuff. He remained and manfully bore the fierce beating that was given him. He neither fled nor did he take the blows 'lying down'—we

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use the phrase in the literal as distinct from its idiomatic sense. As many as almost thirty strokes he received standing. Those aimed at his head he parried with a hand. The rest he allowed to injure whatever part of the body they fell on.

The assailants, satisfied that they had accomplished what they had come for, now returned. They were no other than the Lange sect of Rajputs and Gujars, living in that locality. These last were Mohammadans, whom the former had called to their aid for butchering their Hindu brethren.

Sad indeed was the plight of Bhagat Ram. Himself badly wounded, his greater concern, yet was, for his brother who lay as good as dead. He approached him, and finding his shirt taken off, clothed his stiffening limbs, and poured into his mouth drops of water.

It was evening. The sun was fast setting. Bhagat Ram stood in a desolate place, his whole body aching with the wounds he had just received, and his dying companion lying before him, this last being now his greatest sore. Him he bore with the aid of Sundar Lal, another of the party who had somehow saved himself from the rage of the Rajputs.

The two between them brought the unconscious body of Ram Chandra to the quarters of an overseer which lay at a short distance from that place, and asked for a little milk and the charity of a warm bed and shelter for their unconscious companion. The fear of Rajputs had frozen in the latter any drop of brotherly blood that had perchance flowed in his veins before. The supplicants were candidly asked through a servant to clear the house.

Whither now to proceed. It was the bank of a stream, an offshoot of the cold Chandrabhaga, and the air blowing over the locality was extremely chill. A passer by, followed by a servant bearing his bed simply passed on without as much as taking notice of these children of woe. Then came a Thakur, a big official driving in his tonga. The tonga, he said, was full, but at a short distance was following a boat of his. His name could secure them a seat or two in it. It was after repeated entreaties that the boatman consented to take all the three in. Entreaties, too, brought them a light woollen sheet or two, with which the senseless body of Ram Chandra was covered. In this plight they reached the ferry and thence again carried their companion, this time with the aid of a boatman, to the hospital.

For seven long days the wounded Ram Chandra lay senseless, till on the evening of the 20th he died, a victim of his missionary zeal in the cause of the distressed opposed to which there stood, in battle array, the forces of ignorance, bigotry and superstition.

The occurrence is a serious one. H. H. the Maharaja in his intimation to the Press admits it. He says he will not allow such tragedies to recur. The police have finished their investigations and a judicial case has been instituted. It is in the interests of the Jammu Government that all the territory under its control should be safe for religious propaganda. The Arya Defence Committee, so long a defunct body, has been revived. It is considering the ways and means to bring the culprits to justice. A learned barrister of Sialkot, who has been an

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official in the judiciary of the Jammu State has offered his honorary services to conduct the case. L. Ganga Ram of the Megha Uddhar Sabha promises to take personal interest in the judicial proceedings. Thus as far as justice is concerned the Defence Committee can be relied on to do its duty. The committee will need funds, which it has asked the Arya Pratinidhi Sabha and the Pradeshik Pratinidhi Sabha to supply.

What appeals to us with greater force is the larger issue of honoring the blood of the martyr by pushing up the cause, at the altar of which he laid down his life. Every day we come accross a long line of resolutions of sympathy for the bereaved family. The Arya Samajas profess to feel proud of the martyr's undaunted zeal. Do they deserve to share the glory he has won? The criterion is simple. Let them proceed to the scene of martyrdom to take up the flag that the martyr unfurled.

The Secretary of the Arya Pratinidhi Sabha Punjab, has issued an appeal for men and money. We join our voice with his. It is the mettle of the whole Arya Samaj that is being put to a crucial test. Can we only boast of martyrs or is there in us an equally acute sense of honoring their name. The cause of reclaiming the depressed has no more a narrow following—a limited support within the circle of the Arya Samaj alone The whole Hindu community has of late taken up the cry. The appeal of Pt. Madan Mohan Malviya, made at the last session of the Hindu Mahasabha at Gaya, comes at the head of proclamations and manifestos of *Acharyas* of Sanatan Dharma. It is now recognised on all hands that by estranging and alienating its depressed sections the Hindu community will spil out its life-blood.

Volunteers, let us hope, will come in, representative of all classes of Hindus. Of money, too, an unbroken stream should flow into the coffers of the Sabha to be used to further the mission of the martyr. The Hindus, they say, are a moneyed class. Will they hug filthy lucre to their breast, and throw from them the martyr's arms stretched to be clasped in the last agony of death.

In wilderness were uttered his dying accents, but the dying accents peal. They touch sensitive chords in the Hindu's breast. By the response they arouse, we shall be judged fit, or fie! the shame of it! unfit, to glory in the name of the martyr.

THE GUBUKULA ANNIVERSARY.

A fortnight hence comes off the anniversary of the Gurukula at Kangri. By reason of its unique aims and unique methods the institution has so far been unique in the country. The idea it embodies is now-a-days catching. In its individual aspects it is being followed by individual communities and countries. Some time back we had occasion to notice the aims and methods of the latest Educational experiment, termed Camps carrried out in the U.S.A. India, whose immediate and special needs the institution because of its location is pre-eminently fitted to minister, has, at long last, been roused by it to a sense of the necessity of what they call 'national' education. It was at a Conference of Directors of Education of various provinces of the country that

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the possibility of making vernaculars the medium of instruction in India was recognised, and that merely because of the success that has attended the experiment carried out by the Gurukula. Yet these are only superficial features of the ideal of education and instruction that the Gurukula represents. More important still is its moral discipline, conveyed by that untranslatable word *brahmacharya*. What a wealth of connotation is embodied in that term? It means simplicity, it means continence, it means godliness, it means strength, it means stamina. The ideal is national, international, human, divine. The Gurukula is the abode of *brahmacharya*.

The Gurukula will hold its annual *mela* in the first four days of March 1923. The occasion has been rightly characterised as one of annual pilgrimage. To the religiously minded the sanctity associated with Hardwar, in the vicinity of which the Gurukula is situated—add to it also the religious aspect of Gurukula instruction-will irresistibly appeal. On the votary of education its noble scheme and system of education will exercise its magnetism. A nationalist will find there, of nationalism a living picture. To one institution there are so many sides, each with a charm of its own. We are confident the *mela* will be attended by tens of thousands as in previous years and be by its automatic management, an object lesson in Indian Swarajya.

SWAMI SHRADDHANAND.

Our heartiest felicitations to Swami Shraddhanand. He is back in our midst as enthusiastic in the execution of his sacred ideals as before. We congratulate him not because his term of imprisonment is cut short, though to us that is by no means the least important cause of personal pleasure, but because the austerity that the Swami of his free will courted has run its course and been quite undauntedly undergone. The Swami, back from his incarceration feels that neither the Congress nor any other body is doing what it boasts to do on behalf of the 'untouchables.' His latest announcement is that he will consecrate the rest of his life to this cause. The cause is worthy of his ochre robes, his cosmopolitan *ashram* and we wish him every success in the noble work. The life of the Swami has been a record of laurels won in glorious games of glorious causes. May this undertaking add one more honor to a list already long to his credit.

PASSING URINE.

We recommend to the notice of our readers the following observations of "Vaidik" in an article of his appearing in the last issue of *Everyman's Review*:—

I am aware that there are many even amongst highly educated people who eschew altogether, from any discussion or deliberation, even from bare reference in conversation several matters on the general ground of their being what is termed 'vulgar.' I am not all sure how far this prudishness is due at the present day to the effects of our contact with European society and civilisation. It seems to me that on account of such fundamentally false ideas, a great deal of evil has been allowed to originate and develop in all communities. It is due to some such silly notion that young boys and girls are left without any real or useful guidance in sexual matters which are, even to the human race as a whole, of paramount importance. I think it is Edward Carpenter who has, while condemning the practice in western civilised communities of allowing the youth of both sexes to get such instruction as they can

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in sexual matters clandestinely and from 'the gutters,' speak in terms of high praise of the ancient Hindus who embodied them in *mantras* and treat the matter not as vulgar but as sacred. Whatever is necessary to be taught, and any attempt to exclude any such matter on the so-called ground of vulgarity can only argue a low stage of development and an unbalanced condition of the human mind.

It may indeed be supposed that with regard to such a simple and natural function as the discharge of urine from the body, there would be little advice or direction to be given. But a contemplation of the prevailing practices and a consideration of the various rules prescribed in the matter as the result of our ancient wisdom, will serve to show the great importance of even such trivialities.

First, as regards the posture of the person while, urinating, it is a common-place that the European habit of standing is being widely copied and followed. Our ancient wisdom prescribes sitting on the feet with the thighs closely pressed to the sides of the body. This position obviously helps in the clean evacuation of the bladder and avoids the sprinkling of the urine all round.

The clothes as well as the sacred thread are directed to be put out of the way to avoid any wetting. A clean place is required to be selected—not a privy which is stinking or a pot which is already full of the urine passed by others. But at the same time, public places and holy places should not be contaminated. It is also prescribed that the mouth and the nostrils should be covered up by a cloth and that one should not speak while passing urine. The reasons for all these rules are not far to seek. Above all it is insisted that the urinating organ should after urinating be washed a number of times with clean earth and water. It is possible that clean earth contains in solution some chemical substances which are valuable for washing, disinfecting and de-odourising. Such a rule and ideal of cleanliness cannot be too highly praised. One Louis Kuhune, of Germany, I believe, has developed a system of treatment in which the washing with cold water of the foreskin of the urinary organ is claimed as a cure for all diseases under the sun. It was reserved for him to discover the value of such a practice but it is obvious that our young men, who ridicule all the rules laid down by their forefathers would readily adopt and follow the same when the same comes clothed in the Western garb.

KARMA: A CRITICISM.

Under this heading is appearing in the *Islamic Review*, London, a series of contributions by Herbert Bloodworth. The series is yet incomplete. It is therefore impossible to review it in full. The criticism of the writer is adverse. For this there is no quarreling with him. His latest contribution he concludes in the following words, which are a substance of his whole previous observations:—

> It estranges man from man, degrades and debases woman, and endangers the life of the child—especially the weak and the delicate child who, though weak and delicate, is not necessarily inferior to those of more robust constitution.

And how are these statements substantiated? By allusion to a perverse practice in China and to the status of women and the rigidity of taste in India. The writer makes the following quotation from Chester Holcombe's *The Real Chinaman.*

> A foreigner in China, if he be of an observant disposition, will soon be struck with one strange fact. He sees an abundance of children playing about the streets, of all ages and sizes. He can readily see, from the manner of life of the people and the entire absence of trained physicians, that the death-rate among the young must be at least as great as in any Western city, yet he never sees a child's funeral. He will puzzle over the problem for a time, perhaps ask an explan-

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ation from a native friend, and receive no satisfactory answer, since it is both impolite and unlucky in Chinese ideas to discuss such a topic. Then, if he happens to be upon the street very early some morning, he will find the hideous explanation of his puzzle. He will meet, as I have many a time, the dead-cart, a huge covered vehicle drawn by two oxen, having a sign across the front stating its horrible office, and piled to the brim with the bodies of children. I have seen at least a hundred in the cart at once, thrown in as garbage, nearly all of them naked. These carts go about the streets each night, pick up their pitiable remains, some of them mutilated by dogs; they are thrown in like much wood, and taken to a pit outside ne city walls, into which they are dumped nd covered with quicklime. They are the ictims of one of the most cruel and revolting superstitions that ever found lodgment in a human brain.

China is an old country. If it has made of the doctrine of Karma such absurd travesty as is painted in the above quotation, it is the effete Chinese who in his long ages of degeneration has degraded his religion with himself and not the doctrine that is to blame. When you are studying a hoary doctrine, study it at its source, not as it is working after centuries of accretion of superstitious whims to its original unsophisticated form. The case of the Chinese we pity. His fatality which makes him inactive as regards the proper disposal of his infant's body after death may be as much the result of his belief in irresistible fate ordained by an arbitrary providence as in the unavoidability of the fruits of his own action. The doctrine of Karma makes for self-dependence in as much as it makes fate the fruit of action. The alternative solution offered by Christianity and Islam of inequalities and sudden mishaps in life viz. that God appoints destines of men according to his own arbitrary will should naturally make one simply a patient and passive tool.

As regards the social position of women determined by the Arya Shastras, the writer has not read the scriptures aright. He quotes Manu. Has he read:—Where women are adored, there live divinities, where the case is the reverse of this, all activities and performances are fruitless. The dependence spoken of women is not in the form of physical subjection. The sex being physically tender needs the support of the stronger sex. It is on this account that a woman is taught to depend on her parents in childhood, on her husband in married life and on her sons in old age. In their experience of the world, too, men are superior to women. Their age at the time of marriage is riper. Physiological considerations require this inequality of age. Where, however, a woman adopts life-long *brahmacharya*, and takes to one of what are now-a-days treated as *manly* professions, there is nothing to curb her independent activities. In the economy of nature, the office of woman is to inspire. Her domain is spiritual. Not physically at the head, she yet presides over the destinies of the household. Her physical powers, too, if allowed to develop on the lines of those of men might equal and even surpass those of the other sex. But

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that would be unsexing her. It is with a view to this that the Shastras assign to women a position both of superiority and inferiority to that of men. Morally they rule, physically they depend.

Caste as practiced in India to-day is a social perversity. In ancient times it was elastic. To-day too it is returning to its old character. Every human being as he is born has certain pre-natal tendencies—likes and dislikes, tastes and prepossessions. Those are the result of his efforts in previous lives. In order to raise himself in the social scale in both his present and future lives it is necessary that he should work. Where pre-natal equipment is thought to be a caprice of inexorable fate, as in Christianity and Islam, there is no incentive to human exertion.

The doctrine of Karma, we repeat is a hoary doctrine, a doctrine that all old races and religions have professed. These races have at their back a glorious past. It is more appropriate to read in that past the spiritual and moral effects of that doctrine than in the tottering present of some, now tottering ones, of those races.

ISLAM AND POLYGAMY.

Two of the western converts to Islam deliver themselves in the same Review as regards Polygamy in the following vein :—

1. Lord Headley writes :—

Amongst his good works, he (Mohammad) placed restrictions on the existing polygamy. He limited the number of wives a man might have, and subjected the practice to such strict conditions as to make it impracticable in the average case. By regulating the marriage customs which then existed in the whole world, *the Prophet paved the way to higher ideals respecting morality.*

Polygamy is not a substantial law in Islam. It is only an adjective or a remedial law which comes into operation when some evil is to be remedied in the absence of which such practice in Islam does not fall far short of sin.

Italics ours.

2. R. V. Lissan writes :—

The regulations of marriage and divorce as promulgated in Islam were framed at a time of conflict, when owing to wars and struggles, *the feminine sex were in numerical superiority.* The natural condition of things should be that the marital state is every woman's right, but the unequal distribution of the sexes debars many from the privileges of a household and home. The result is obvious unless some expedient is found ; there are those who have recourse to living under protection. This condition is not in harmony with a well-ordered society ; hence the law was formulated of conditional polygamy, assuring women their privileges and rights in harmony with law and not in irregular unions. By this means scandal and aberrant actions were avoided. Be it understood that *Islam is basically a monogamous faith*, but for times and needs has a sliding scale to meet eventualities. This shows the wisdom of the law.

Italics ours.

It is thus obvious that modern Islam, Islam as it is represented to its modern converts, in the West has been divested of its polygamous sociology. Polygamy, it is taught, was suited only to certain times and conditions. So far so good. We wish the example of the Prophet were a better guide in this respect. Lord Headly gives him credit for ' paving the way to higher ideals'. He means, we presume that his injunctions tend that way. When are, by the way, those higher ideals to come ? Islam then is not the final dispensation in moral law.

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PERSONALITY IN RELIGION.

A CHARM OR A DEFECT.

A Christian presses the personality of Christ as the greatest charm of Christianity. Christ to him is a living revelation, superior by far to any revealed book or word. Alexander Robertson expresses himself on this topic as follows :—

The beginning, the middle and the end of the duty of a Christian as a witness bearer is to present to men the living eternal Christ. The methods of the presentation may be numerous, but the substance of the message is one and simple. That I assume to be an axiom accepted by all evangelical people. But the axiom is so commonplace and so frequently reiterated in our speech ever since the generation that is passing insisted on the watchword, "Back to Christ," that we often miss some of the meaning of the idea in the familiarity of its use. Let me emphasise two elements of meaning that are embedded in this axiom and that may be legitimately deduced therefrom. First—a living personality can be represented only through a living personal medium. Our words and our deeds, however select and consecrated, can never in themselves alone reveal that personal quality which the Apostles named the grace of our Lord Jesus Christ. Perhaps it was on account of some such fact in the nature of things that our Lord did not entrust His truth to the words of a book, but to a company of living men, His own Church. It was for the same reason, doubtless, that the great Apostle of the Gentiles sought to write living epistles, known and read of all men, though he possessed a literary power far surpassing that of many. Was it on account of this same necessity that God became incarnate, not trusting His revelation either to "the book of nature ever open" or to the inner witness of the human spirit? It was under the constraint of this necessity that the Apostle strives to say truly, "I live, yet not I but Christ liveth in me."

Opposed to this is the view of which Swami Prakashanand makes himself the exponent in a lecture of his published in the latest issue of *Prabuddha Bharata*. Writes the Swami :—

No particular religion can claim to be a universal religion. A religion built around a particular personality may satisfy some, but cannot satisfy all. For instance, the personality of Christ around which Christianity is built may appeal to many, but not to all humanity. Similarly the personality of Buddha, or Krishna, or Mohammed may satisfy many but not all temperaments. So religion to be universal must be based on impersonal or eternal verities of life and creation, and at the same time must recognise the importance and necessity of varied personal ideals suited to different temperaments and natures.

Both of these writers are at once right and wrong. Each takes a partial aspect of truth to be the whole truth. Personalities live in time and unless the revelation made through them takes the form of 'word,' written 'word' that will last it dies with the death of the person whom it makes its mouthpiece. Cristianity is to-day a fluid form of faith. You may pour it into any shape you will. Still it is the personal character of prophets and apostles, the instruments of the Revealer, Teacher Eternal, that gives to revealed truth its substantiation. For the guidance of humanity both book and man are needed, man to be the human book, book to be the lettered man. The ideal revelation, however, has to be eternal. It should come at the beginning of time and last till the world of being lasts. Either writer has ignored this qualification.

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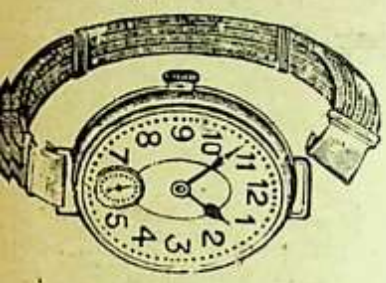

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